The American Missionary

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HOW THE MAGAZINE HELPS THE MINISTER

A FAITHFUL pastor is not satisfied to have his people doing less than their full share in the missionary work of the denomination. He counts it a part of his job, sometimes the most difficult part, to persuade them to meet such obligations, and for the accomplishment of this object leaves no stone unturned. Funds required for home expenses are, as a rule, much easier to raise than missionary money. This not so much because our folks are selfish as because they are better informed about the local situation. When it comes to missions many begin to question: "Where does that missionary money go? How much actually reaches the field—how much is spent in getting it there? Are the things supposed to be done with it really worth doing? Are they important, and, if so, are they 'up to me'? What is the use of having so many missionary societies? Do they every one actually need as much as they are asking for? Are missionary matters handled with business-like efficiency? Is the missionary work a real man's job, important, practical, effective, or is it mere fantastic sentimentalism?"

Now, the minister can answer all these questions perfectly well if only he can get a chance to do so; but the great difficulty is that his opportunities, for pulpit instruction at least, are closely and increasingly limited. With hardly more than half an hour a week in which to reach his congregation and so many matters of superlative importance pressing for utterance, how can he hope by preaching alone to make men intelligent as to the principles and practice of modern missions? Here is where our magazine comes in—not to take the place of the pulpit, but to supplement and support what may there have been briefly said regarding the needs and the progress of God's Kingdom. To the principles that the preacher has presented, it supplies facts, tells definitely just where the money comes from, how much there is of it, how it is expended; describes each field, its conditions and needs.

THE AMERICAN MISSIONARY helps the minister to make clear the imperative necessity for cooperative effort in the Kingdom of God. No single church can undertake by itself alone those types of work that most need doing in the modern world, any more than a single family can run a railroad of its own or conduct a private cotton factory. The tasks of evangelism, church building, education and philanthropy for our day are so vast and so complex that they can be attempted only by the united efforts of thousands of churches and hundreds of thousands of individuals. This magazine also makes it clear that Congregationalism does not have, as might at first appear, six or eight independent missionary societies all doing substantially the same sort of work and all appealing for support to the same constituents. The names are distinct but the organizations are united. Therefore, Beloved Brethren, make haste, we beseech you, to organize or to enlarge your own church club that our magazine may have wider circulation among your people.

THE COMMISSION ON MISSIONS

The Accounting Department

By Rev. John Luther Kilbon, *Financial Secretary*

VISIT our office and spend a day with us. You will see us open our mail, and the very first letter will give you an understanding why we are here. It is from a conference superintendent who says that he wants to send out in the early fall a memorandum of apportionment giving, urging his churches to check up the statement, to correct any errors, to collect what they can of arrears and to pay in the money already collected. He knows what has been paid through his office, but some churches have sent money directly to the societies. These churches will be indignant if such payments are not acknowledged, and no good superintendent makes churches indignant unless duty demands it. We are the people who know.

Next, one of our society secretaries wants to know how much the churches have given in total thus far this year. To tell him to the day is impossible. Under present conditions a six weeks' delay is the minimum. Some time we expect to be able to tell within three or four weeks. But to know the situation even six weeks ago is often a protection against discouragement or against reckless optimism.

This query answered, we turn to the mail again. Here is a monthly report from a state conference office. It has an individuality of its own. No two conferences handle these affairs alike. This happens to be one in which the conference office has calculated the division of the gifts, has retained the proportion due to the state work, and has forwarded the balance, with record of the whole, to us for the final settlements. Only states which do this enable us to have prompt and complete knowledge of all the giving of their churches.

But the conference which fears the contamination of the wicked metropolis and sends only carbon copies of its reports to the society treasurers helps us, too. Its report is passed directly to the recording clerk, to be entered in purple ink on the cards bearing the names of the churches. These cards may have also red ink entries, showing gifts made directly to the societies, and black ink entries showing money remitted from the church to the Commission office. There are not many of these on the cards where the purple entries appear; for the Commission and conference office do not compete for distribution business. They all agree that the conference should do the work when it can. Not all the conferences are ready to do it. In several of our important states the conference maintains no office and a number of the missionary superintendents also find it difficult to handle these items. So our mail contains a number of remittances from church treasurers. Here is one who wants to know the apportionment of his church. We can give him the information. Another wants the percentages approved by his state committee. Him, too, we can satisfy. The contributions, which have ranged this year from one dollar to five thousand dollars, are entered, calculated for distribution and made ready for weekly settlement.

Along with these other items is a report from a W. H. M. U. treasurer accompanied usually, though not always, by a check for the total reported. There may be a number of designations, and we must remember whether it is

the practice of that particular Union to equalize designations or not. The report is quite likely also to contain a number of items which have come to the treasurer from the Commission office, and these must be noted and checked against doubling the church's credit.

When settlement day comes—usually on Thursday—an itemized account of the week's receipts is made up, and twenty or thirty checks are written, disbursing from $3,000 to $20,000, to society treasurers, state treasurers, W. H. M. U. treasurers and one or more special objects outside the apportionment. Our ledger carries fifty-three distinct distribution accounts.

To what purpose is all this labor and vexation of spirit? Is it another case of vanity of vanities? A letter like this does not sound quite like that: "Shall we another year send the amounts to the different treasurers or to you, as we have done in most cases? It is a nuisance to send to so many, but if that is the better plan we will do so." Or again, this time from the treasurer of the W. H. M. U. in a state where Congregationalism is growing rapidly: "I shall probably bring most of my perplexing questions to you, where they are answered clearly and without upbraiding." Another W. H. M. U. treasurer who has given long service in an important state is reported to have declared that she will resign if, as, and when the Commission ceases to offer its assistance.

We hear a different sort of thing, of course. It is an absurd intrusion, says one pastor, to propose that money pass through the Commission office on its way to the society treasuries. "I do not quite understand about this movement," writes a church treasurer. "Why shouldn't the churches divide this amount themselves?" To which, of course, the answer is that they should if they want to. The service of the office is only for those who desire it; but there are enough of them to prove that it is not an intrusion. In the area where state conferences are not organized for distribution work, there are 1,572 churches, of which 758, or almost half, sent a considerable part of their apportionment gifts to the Commission office.

If the aim of the apportionment were to be reached, that every church pay its contributions to the societies quarterly, there would be written in the course of every year about 200,000 letters to which 200,000 acknowledgments must be returned. Actually there are between 75,000 and 100,000 such items. If two-thirds of the number can be eliminated by state conference and Commission clearings, the saving in time, stationery and postage will pay the cost of the clerical help required.

But if all this, despite the objections, were left in other hands; if the Woman's Home Missionary Federation set up its own separate accounting department; if all the benevolence records for the Year Book were handled by the National Council office; it would still be necessary to maintain the Commission's financial office to furnish ammunition for the promotional work. To know what churches, associations, states, have done and are doing is a necessity. A summing up of the missionary giving of the churches can be had nowhere else. There must be a statistical office, and that office must be in a relation of cordial cooperation with society treasurers and state conferences.

The office cannot get its full stride till 1923. It opened in 1920 to account for the Emergency Fund. It carried on in 1921, reducing emergency and apportionment to a common denominator. 1922 is the first year in which it has worked under normal conditions. Its records for this year will be available for comparison in 1923, without tinkering or guessing. Perfection is more distant than 1923, but increase in the value of our service may be expected then. Meanwhile, we do what we can, in the joyful consciousness that even now we are worth while.

THE PASTORS' SECTION

How a Sectarian Church Became a Community Church

By Rev. Orvis T. Anderson, *Kane, Pa.*

AT the time I was student-pastor of a Baptist church at Marley, Illinois. The church was more than eighty years old and it had been on the downward road for many years. No baptisms were recorded from 1908 to 1914. The resident membership had continuously decreased by death and removal until there were left in the community, including the surrounding country, only about thirty members, and several of these were inactive. Of the ninety-seven families in the community ninety-two were Protestant, though many of them had no church membership whatever. By far the greater number of these were of the Lutheran faith, while others were for the most part Methodists and Congregationalists in preference, some of them maintaining their membership in their own churches in other communities and others preferring to worship with us because our church was nearest. Many of these people—especially the younger ones—attended our church and supported it financially; some of them were active in the church work as teachers of classes, leaders in the Christian Endeavor, and workers in the missionary society. But because of the church's requirement of immersion for membership those from non-Baptist families declined to unite with the church.

Facing the above facts, together with many others bearing on our situation for which we do not have space in so brief a statement, our church set itself, through the official board, the task of finding some solution whereby the spiritual interests of the entire community could be provided for. It was generally known that some of the best people of the community, whose Christian life no one doubted, would like to unite with our church if they could do so by bringing their church letters and relating their Christian experiences to our church. It was also known that few, if any, would even consider the question of immersion. They were conscientious in their convictions that the baptism which they had received in other churches was just as good as immersion. Not one of them believed, either, that baptism was essential to salvation, nor did we as a church believe it. As a church we believed that the Christian life, in its essentials, is nothing less than the human expression of the divine life in character and conduct. That the divine life was expressing itself as fully in the character and conduct of many of our neighbors as in the membership of our church was evident, even though some of them had never been immersed. Nor did we believe that the church was ever intended to be an end in itself. Our conception of the church was that it is a means to a greater end, viz., the Kingdom of God, and no intelligent Baptist would, for a moment, claim that baptism is the door of entrance into the Kingdom of God.

After much discussion the official board voted to recommend to the church the following propositions: first, to receive members from other denominational churches upon their letters or a statement of their Christian experiences,

just as we did from churches of our own denomination; second, to extend an invitation to all Christians of whatever name to the communion table; third, to grant letters of dismission from our church to any Christian church of whatever name; and fourth, to adopt a beautiful ceremony of infant dedication whereby the mother and father may bring their children to the Master's feet and seek his blessing upon them.

These recommendations were read to the church the following Sunday and announcement made that a month would be given for their consideration and for prayer for divine guidance in the matter of adopting them or rejecting them, as the case might be. Each measure was voted on separately, with the result that no more than three votes were cast against any one of the propositions; in other words, it was practically unanimous, the dissenting votes being non-resident members who came back to oppose the action.

A month later a Membership Day was held and twelve of the best men and women in the community, mostly heads of families, came asking for church membership. From time to time other membership days were held, and during the next few months twenty-six new members were received, more than eighty per cent increase in membership. But the increase in membership tells only a part of the story. Interest along every line was awakened. Congregations grew. Interest in religious and social duties was increased. The missionary society enjoyed its share of growth, as did also the Brotherhood, the Sunday School, and the Christian Endeavor. A sound, healthful, life-giving Christian spirit grew up throughout the community and manifested itself in various ways. More Christian work for the Kingdom was done in a few months' time than had been done in years before. The pastor's salary, all too small for decent living, was increased by more than half what it had been. And with the rise in the cost of living when the war came the church again increased the salary of the new pastor who succeeded the writer.

As was anticipated at the time the church took its forward step, there was trouble ahead with the district association. Eleven months after the rebirth of the church, and the community through the church, the association held its annual meeting. Though the church had the best report in the bounds of the association to present, the leaders would not permit its report to be read in open meeting. After a heresy trial, the church was excluded from fellowship. Its delegates and pastor returned to their task fully aware that all wisdom does not sit in high places. No effort was made to affiliate with any other denomination, and though seven years have elapsed, the church still exists and is still a flourishing country church. Though excluded from membership in the Baptist body, the church has gone on every year sending its money for benevolences to the various agencies of the denomination, just as though nothing had happened. It isn't looking for "credits" in the Year Book on its apportionment. It has no apportionment except that which it makes for itself, but its gifts are in keeping with its financial ability. Strange to say, though our church was not orthodox enough to remain in the association, every benevolence agency of the denomination thought our money was orthodox enough to use when it was sent. And so they do yet.

What this country church did nearly eight years ago other country churches might profit by doing today. It is the day of the community church, particularly in the village and rural community. In some communities the problem is not so simple, for there are two or more churches already on the ground, but the same Christian spirit applied to any situation will solve its problem. Much, of course, depends upon the minister and his method of going about the solution of the problem. There are, however, many communities ready for such leadership.

THE AMERICAN MISSIONARY ASSOCIATION

Apropos of touring, what think you of our two Yankee school-marms, who drove their Ford car all the way from Connecticut to New Orleans last fall, camping out by night, and after a year's fruitful service on the Straight faculty, have come home again in the same fashion. Some pluck!

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Our teachers tell a great variety of stories and report many different experiences, but upon one thing they all agree. "It has been a good year at our school, the best yet. Never more students, never so high a class of students, never better work done, never a better spirit, never better conditions in the school treasury." And the principals add, "Never an abler or more loyal staff of teachers."

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From a teacher at Dorchester Academy, McIntosh, Georgia, comes the following: "Last night just half a mile beyond the Midway Church on the Savannah road about ten feet from the highway, two Negroes were lynched. The news spread rapidly. I went to see for myself and I never want to see another. The men were found with their hands tied behind them, hanging with their feet about five feet from the ground. I wonder how you good people in New York can imagine how we feel when such things go on around us."

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The Executive Committee, at its midsummer meeting, was informed that receipts available for appropriation were some fifty thousand dollars behind those for the same period last year, while the stream of expenses was moving merrily on at the accustomed rate. Subsequent weeks have shown little evidence of improvement in the situation and the time is now at hand when the treasurer must close his books for the year. How within thirty days can those widely parted ends possibly be tugged together and made to meet? A fearsome shadow of debt threatens us and behind it loom specters of even darker dismay—dreary, empty schools before whose closed doors flocks of "hungry sheep look up and are not fed." The Association earnestly looks to its friends for generous gifts, for kindly thoughts, for many a whispered prayer in our behalf.

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But, sweet is mingled with the bitter in our cup. Financial conditions have been depressing, yet on the other hand, we have had our consolations. Among the best of these are visits that the summer months always bring to this office. Not a few of our noble army of teachers pass through the city in the course of the season, and many stop for a call at headquarters. No visitors are more welcome—rarely do they fail to bring good cheer. Hither, for instance, the other day came President McKenzie of Fisk University aglow with his fine ideals and lofty ambitions for that great institution. Hither came President Sumner full of plans and devices for securing Talladega's new science hall. Hither came President Holmes, glowing with enthusiasm for Tougaloo, its wide opportunity and its important work, and hither, too, came President Fletcher of Tillotson, brown as a berry after two weeks of touring all the way from Austin, Texas, where, amid peculiar difficulties, he is holding the fort with splendid courage.

Inferior Races

By Secretary George L. Cady

IT is a rather subtle and caustic reflection on the methods of the dominant races when Prof. Seligman remarks, " Any group which desires material advantages from the exploitation of another group always takes pains to characterize its victim as inferior." It sort of furnishes a salve to the conscience for the process of stealing. If in addition to that we can only make them out to be dangerous and degenerate morally, we shall have established a full *raison d'être* for our exploitation.

Recently I listened to a Congressman from California (who may represent his state politically but who certainly misrepresents a very large portion of the splendid people of that growing state from either a humanitarian or Christian standpoint) spend a good part of an hour in proving the Japanese to be immoral and criminal. He told of this crime and that lust, of this sinister and that cunning operation of individual Japanese and by the law of suggestion led them to make the leap from the particular to the general and lump in the whole race as utterly un-social. And then he added, " There may be such a thing as a moral and honest Japanese, but I never saw one and I doubt if such an one exists." Of course if that can be established it goes a long way toward removing the Japanese from any sympathy and lays a foundation for the economic exploitation which the late California laws attempt to make legal.

This was also the main thesis in the recent novels such as " Her Father's Daughter " and the " Pride of Palomar." A Japanese high school boy attempts murder—in fiction—ergo, all Japanese are to be feared and suspected. Mr. Kyne in his " Pride of Palomar " pictures to us the Japanese Potato King as a criminal through and through who steals, plans murder, is an enemy of man and state, as despicable a criminal as could be found, and this Potato King is typical of the whole race. It is evident that he intends to convey the impression that every Japanese is morally like this Potato King. There ought to be in even a democracy of free speech some method to prevent a writer from so caricaturing a man even by such indirection. There is a Japanese Potato King, George Shina by name, but he is as fine a Christian gentleman as can be found, thoroughly trustworthy, dependable, law abiding and moral. He is a good neighbor and a good citizen. He is the sponsor for the whole Christian community in which he lives and he ardently supports the Methodist Church. His patriotism was expressed in purchasing $180,000 worth of Liberty Bonds.

DR. ISERI, A JAPANESE PHYSICIAN OF LOS ANGELES, AND FAMILY

But California herself furnishes startling evidence on this question. In the *Atlantic Monthly* of July, 1922, there is an article by Oliver C.

Laizure, Chaplain-Director of Education in the San Quentin State Prison of California. He says that there were 1,170 prisoners admitted during the past year and of these 838 were entered as American, 142 Mexican, 48 were from the British Islands or Canada, 93 from the rest of Europe, 9 Indians, 11 Chinese, 3 Japanese, 15 from other parts of Asia, and the rest scattering. The results by the last census are not at hand so that we cannot accurately divide California up according to races, but we do know that there are 72,000 Japanese in the state; we guess that there cannot be over 100,000 Mexicans (otherwise how could it be possible that the politicians and Hearst should not have ere this started an anti-Mexican campaign to keep California "white"?), and there are probably not over 50,000 Chinese in California; suppose we grant that all the rest of the 3,500,000 inhabitants of that fast-growing state are of the dominant and dominating "white race," then we would arrive at the following facts: Mexicans, 1 entrance of every 753 population. "Whites," 1 entrance of every 3,258 population. Chinese, 1 entrance of every 4,545 population. Japanese, 1 entrance of every 26,000.

The record of the Japanese race in Hawaii is not so favorable, but the balance is still against the superior morals of the white man. I found that the Japanese had a lower ratio in the Oahu prison than any other race, and the criminal tendencies of the young Japanese was not in evidence. The statistics I found when there were of the year 1916 and the appearance of boys in the Juvenile Court, was as follows: Hawaiians, 1 to every 107 population. Chinese, 1 to every 213 population. Portuguese, 1 to every 266 population. Japanese, 1 to every 1,902 population.

Superintendent Kinney of the Department of Public Schools in Hawaii said in the *Atlantic Monthly:*

"The average white child is in less danger of moral contamination in association with Japanese children than is the Japanese in association with the whites, and the chief difference in adult life is that the Japanese does more or less openly that which with us is done under cover."

He points out that with the Japanese youth there is none of those vulgar pictures and writing so common on walls, etc., in both city and town, among the white school children. It is not probable that the Japanese race is composed of saints and it is probable that they are made up of about the same common clay with the rest of us, but all the evidence so far introduced to convict them of being abnormally immoral or criminal, will have to be ruled out as "incompetent, irrelevant and immaterial." If they are undesirable it will have to be established on other than moral grounds.

President Harding in his Fourth of July address at Marion, O., said:

"My one outstanding conviction, after sixteen months in the Presidency, is that the greatest traitor to his country is he who appeals to prejudice and inflames passion, when sober judgment and honest speech are so necessary to firmly establish tranquility and security."

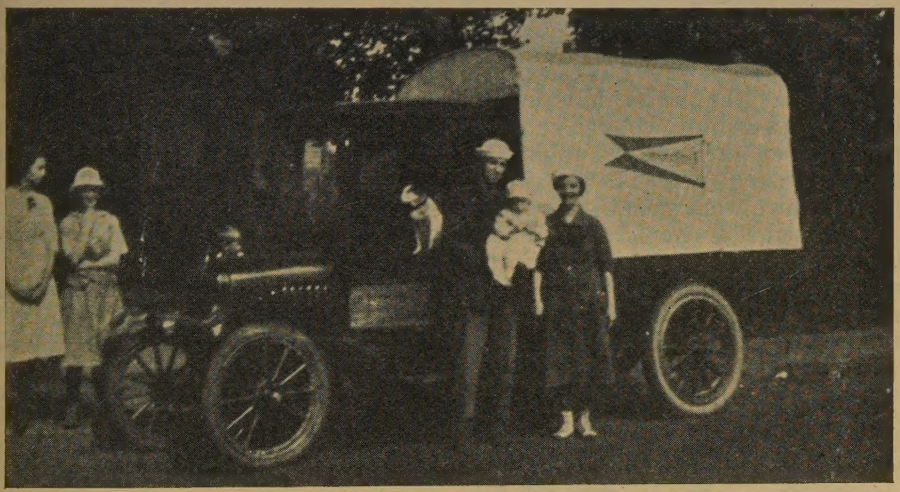
At a conference a young minister said to Henry Ward Beecher: "Mr. Beecher, my congregation has delegated me to ask this question of you: We have in our congregation one of the purest and most lovable men you ever saw. He is upright, honest, generous, the heartiest supporter of the church we have—the friend of the poor, the beloved of little children, a veritable saint—but he does not believe in some of the generally accepted dogmas. Now where do you think he will go after death?"

Mr. Beecher was equal to the occasion. Hesitating a moment he said: "I never dare say where any man will go after death, but wherever this man goes he certainly has my best wishes."

From Amherst to Santee

By Gordon K. Hurd, Agricultural Teacher

THE first Conference on Agricultural Missions was held at Massachusetts Agricultural College, Amherst, Massachusetts, in the spring of 1921. From a program of the meetings announcing speakers and their topics, I learned that Miss Edith M. Dabb was to speak on missions among the North American Indians. My interest in the Indians had dated from the time I had learned to read a Hiawatha Primer and my mother had twice directed an elaborate pageant of Hiawatha in our home church. My study of the Indian wars and massacres in American History never wiped out that interest in and admiration of the red man which had such an idealistic beginning. I thought the field of missions was one in which I was not fitted to labor, but I went to hear what Miss Dabb had to say.



MASSACHUSETTS TO NEBRASKA IN A TRUCK

The next day I wrote to Miss Dabb and she immediately put me in touch with the office of the American Missionary Association, which upon investigation, offered me the missionary position I now hold.

I conceived the idea of making the trip to Nebraska in a truck, thus enabling me to carry considerable household equipment and have something to show for the travel-expense money at the end of the trip. One of my college professors had been to Michigan and back in his Ford with his family. I thought that it might be attempted as a camping trip. Prospectively, it appeared like an enjoyable way of going about the business of moving as well as an enterprise that would attract considerable attention to the A. M. A. and the Santee school by its uniqueness. I broached the proposition to the A. M. A. and met with an enthusiastic response—more enthusiastic than the one I received at home, at first. However, my wife is a good sport and had sufficient confidence in my considerable experience as operator and repairer of motor vehicles to give her consent to the plan. I purchased a fourth-or-fifth-hand Ford truck chassis with a wobbly cab and rough platform body more or less attached to it, and spent most of the summer overhauling the same in a local garage and building a capacious

body with heavy canvas top and sides. The first of August found me the possessor of a very creditable outfit. The complete overhauling with a supply of new parts to replace old or worn parts and two coats of paint and varnish had made the truck as good as new by the "new lock, stock and barrel" method, and the several cupboards and camp conveniences which I had incorporated in the body construction made it better suited to my purposes than anything I could have purchased, and on the evening of August 2 I drove the fully loaded truck on the scales to "weigh in." "Fifty-three hundred and twenty pounds," was the report.

I confess that I was somewhat staggered. However, I successfully tried some of the worst hills in the vicinity and gained enough confidence to sleep through the night before our departure. In case one might inquire what should make such a heavy load, I'll enumerate a few of the things comprising it: two bureaus, three trunks, two single beds, one double bed-spring and mattress, Morris chair, sewing machine, four-drawer library table, folding parlor organ or "seraphine," rocking chair, kitchen chair, ten dozen glass pint jars of fruits, meat and vegetables, fourteen framed pictures, one hundred books, large box containing my 'cello, carpenter's tool box and tools, 8′ x 10′ art square, kitchenware, tableware and dishes, clothing and bedding for three people and three beds, camping equipment, etc., etc. In short, we had enough of everything to supply the necessities and some of the luxuries of housekeeping.

On the third of August, 1921, our family of three plus the dog started on our great adventure with service to the Indians as our goal. The roads to Buffalo proved excellent. The whole region was the liveliest of frontiers at one time and has, for me, an interest and a kind of glamour that I suppose I got for keeps out of some blood-curdling accounts of the "massacres" of Schenectady and Cherry Valley. How many thousands of New Englanders have passed through that Mohawk gateway on foot and horseback, by wagon, by canal boat (as my grandfather did), and now by "Henry-power"! The road, the

SOME WHOM WE HOPE TO HELP ON IN LIFE

river, the old canal and the four tracks that carry such unceasing succession of coal trains and rushing milk trains to the crowded, hungry coast region are together more strikingly symbolic than anything I can think of except perhaps the London waterfront.

After reaching Buffalo we took one day for sight-seeing aside from our regular route of travel, and visited Niagara. The remainder of our trip to Nebraska was far from a joy ride, owing to the awful heat of August. There were innumerable detours and an abundance of tire trouble, but, now that we are safely arrived and settled in our work, we look back on it with a great deal of pleasure. We shall always treasure the diaries which we both kept and the rather meager percentage of successful snapshots which we took. We made friends nearly everywhere, several of whom have written to us since. We surely advertised Santee school and the A. M. A., for a curious crowd always gathered for information wherever we stopped and curious stares followed us where we did not. Altogether, it was an experience. It is not for sale!

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A CHRISTIAN NATION

By Isaac Fisher, *Fisk University, Nashville, Tenn.*

THIS is a Christian nation and in Christian society "There is neither Jew nor Greek." The great feature which distinguishes a Christian nation from the pagan nations of old is that the latter believed and acted on the principle that some men are born to be "always up," while others were destined to be "always down." In a Christian nation there are no impassable gulfs fixed by accident of race. *A nation must either abandon its race distinctions and discriminations in conferring benefits upon its citizens or surrender the title, "a Christian nation."*

If America is a Christian nation, there is no need to draw up a bill of particulars indicating what the Negro's place in American life ought to be when he meets the requirements of American citizenship. There is not an intelligent American living who does not know what that place ought to be. On the other hand, if this is not a Christian nation, it will be useless to argue for specifications to cover the Negro's case, since the appeal will fall upon deaf ears and untouched hearts.

Whatever position the Negro may deserve by reason of his merit, his character and his fidelity to American ideals and institutions—a position which would be given without reservations to fellow Americans of the white race of equal merit—that position ought to be given to him, nothing more and nothing less. It ought not to be necessary for the Negro or his friends, when asking for a man's full, free chance for him to argue that the Negro wants this but does not want that, that he seeks this but is not seeking that.

It will be necessary to draw up a bill of particulars pointing out specific places for the Negro to occupy in American life only when and on condition that we reject the thesis to which our Supreme Court has given support and which affirms that "This is a Christian nation."

The achievement of all the great moral reforms in history has awaited the development of a deep *religious* conviction in the hearts of the people. Vital, uncomprising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

A Monument of Good Will

By Secretary George W. Hinman

THE hopes and plans of years have just been realized in the dedication of the Indian church on the old military reservation of Fort Bidwell, California. The buildings of the military post occupied by troops in the Modoc War are now an Indian boarding school under the United States Indian Bureau with an attendance of over a hundred boys and girls. About half a mile away on the slope of a ridge above a little creek is the new village of the Piute Indians under the Fort Bidwell superintendency. The school, under the wise and patient care of the superintendent, Mr. Gray, has an increasing influence upon the life of the Indians through the children and directly as he guides their developing community life.

INDIAN WOMAN. THE TURBAN IS A BASKET WOVEN OF GRASS

The church will now provide the last link in the chain of a better social order. It stands high in a conspicuous position, its belfry housing the bell Mr. Bowman had secured years ago, and its pointed tower surmounted by the cross, making a landmark for miles down the valley along the main road. There is a high basement, with concrete walls half-way up and good windows, which is to serve as a community center and workshop.

The bell rang out for the first service in the new church at nine o'clock Sunday morning, and the hundred boys and girls marched down from their dormitories for the regular Sunday School, which is a required exercise for all pupils in the government Indian schools. About a hundred adult Indians, in all their picturesque attire, came, besides the school children, and about twenty white friends from the school and neighboring towns. A large American flag helped to decorate the walls and furnish an object lesson as well, and the Sunday School picture rolls which arrived just in time from San Francisco were nailed up all around in a Bible picture gallery. We were able to offer every Indian present a large colored Bible picture to decorate the bare walls of the one-room cabins, and all at an expense of forty-eight cents postage on a package of old primary lesson pictures thrown away by some white Sunday School. Isn't it better to have these pictures covering the walls of the Indian homes as a continual reminder of the Bible stories than to throw them away or burn them up? Mail your package of picture rolls to the Indian Church, Fort Bidwell.

The church stands on land granted by the Indian Bureau to the American Missionary Association for religious work among Indians. It was fitting that the superintendent should accept the building on behalf of the Indian Bureau, declaring the policy

of the government toward religious instruction of the Indians, acknowledging the fulfillment of the conditions on which the grant of land was made to the A. M. A., and pledging for himself and wife enthusiastic support of the religious work and community service for which the church is to stand.

Then the Piute chief, Charley Washoe, spoke to his people in their own language urging them to accept the gift in the spirit in which it was given and to carry on the work of community betterment in which the missionary was helping them. The chief cordially accepted the proposal that the Indians should raise a fund to floor and equip the basement, and planned at once to secure pledges of five to ten dollars from each Indian for the fund, to be paid after their summer's work in the haying. Then followed the impressive dedication service, all standing and all, whites and Indians, joining with right hand uplifted in the response, "We dedicate this house." The prayer of dedication was followed by an appeal to form a living church inside the

INDIAN CHURCH AT FORT BIDWELL

church building, a soul in the body. The Indians understood and after a a few minutes hesitation nearly a hundred indicated by the uplifted hand that they wanted to *be* a church as well as to *have* a church.

The hope of years has at last been realized; the devoted labor of Mr. Rollins and those who worked with him and the gifts of many churches

PUPILS OF DAY SCHOOL AND PART OF AUDIENCE AT CHURCH

and Sunday Schools and women's societies and the Northern California Indian Association have provided an adequate place for the religious and social development of the Indians in a wide section of Northern California and Nevada. The actual investment besides Mr. Rollins' work and the grant of the Indian Bureau was $2,400. The Church Building Society gave $700, and only $150 of the entire amount remains to be solicited from friends of the work. We believe that the labors of our missionary will make this a very profitable investment for the Kingdom.

* * *

The Essential Unity of Humanity

By Rev. Will Winton Alexander, *Atlanta, Ga.*

VERY slowly the world learns the New Testament teaching as to the essential unity of humanity. Any successful racial cooperation must have this in mind. It has sometimes been lost sight of in the South. Negro communities have been thought of as a group apart. Right thinking whites and Negroes do not desire the amalgamation of the racial stocks; without this the races in America will continue to be bound together in a common life. No lines of separation can change the fact that men are neighbors. The races are one in physical well-being, economic destiny, and moral progress. Sickness among Negroes means sickness for white neighbors; a denial of full protection of the law to the humblest Negro means the break-down of legal protection for all. The state which led the nation in 1921 in the number of Negroes lynched, led also in the number of acts of mob violence against whites, the climax being reached in a reported tarring and feathering of a white woman. When the Ku Klux were accused of the latter, the official organ of that organization reported that the crime had been committed by white women.

Unbelief and cynicism alone can defeat good will and racial justice. A cynical American, white or colored, in relation to this question is as dangerous as a traitor in war. To the Church, white and colored, the nation has a right to look for the power to beget the faith that is needed to solve this problem. These churches, whatever else they evangelize, at home or in foreign lands, must aggressively attempt to Christianize American race relations or lose the loyalty and confidence of thoughtful people. To awaken the faith which would make inter-racial cooperation real in America is a service worthy of the highest things men have ever expressed of the Church.

The races in America have a better chance to build good will and cooperation than anywhere else in the world. A common language brings Negro and white workmen infinitely nearer than if they spoke strange tongues. Here the races have a common flag. No flag in the world has back of it such a philosophy upon which to build race cooperation. No one can question the loyalty of Negro Americans. They have fought with American armies from the Boston Massacre to Metz. Their patriotism is one of the most beautiful things in the nation.

Christianity is the greatest influence in the world. The God who hath made of one blood all nations of men is the acknowledged God of white and Negro Americans. In the first centuries this faith overleaped racial antagonisms and social distinctions such as are not today to be found in the entire world. American Christians, white and Negro, must assert this common faith anew for the sake of the races everywhere throughout the world.

—*Missionary Review of The World.*

Progress in Fifty Years

By Monroe N. Work

ALTHOUGH there has been great progress in Negro education during the past fifty years, the equipment and facilities in Negro schools are, on the whole, far below those in white schools. The majority of the rural schools in the South are still without school buildings, and the average length of their terms is from three to five months. The Negroes constitute about eleven per cent of the total population of the country. A little more than two per cent of the $1,288,000,000 expended annually for education is spent upon them.

Fifty years ago there were no national organizations among the Negroes. There are now for their educational advancement the American Negro Academy, the National Association of Teachers in Colored Schools; for their economic advancement there are the National Negro Business League, the National Bankers' Association and the National Association of Insurance Companies; for their professional advancement there are the National Medical Association, the National Association of Colored Graduate Nurses, the National Negro Bar Association, the National Negro Press Association and the National Association of Colored Musicians. In the interest of Negro women there is the National Association of Colored Women's Clubs. There is also the National Urban League for Social Service among Negroes and the National Association for the Advancement of Colored People.

Fifty years ago, with the exception of a few carpenters, blacksmiths and masons, practically all the Negroes in the South were agricultural workers. Freedom gave them an opportunity to engage in all sorts of occupations. The census reports show that there are now very few, if any pursuits followed by whites in which there are not some Negroes. There are over 60,000 in the professions, that is, teachers, preachers, lawyers, doctors, dentists, editors, etc. There are some 50,000 engaged in business of various sorts. Fifty years ago there were in the South no Negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians or surgeons; no Negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses or theatres, no wholesale merchants, no newspapers or editors, no undertakers, no real estate dealers, and no hospitals managed by Negroes. In 1922 there are Negroes managing all the above kinds of enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 700 drug stores and over 40,000 grocery and other stores. There are 500,000 or more Negroes working in the trades and in other occupations requiring skill: blacksmiths, carpenters, cabinet makers, masons, miners, engineers, iron and steel workers, factory operators, printers, lithographers, engravers, gold and silver workers, tool and cutlery makers, etc.

—*Review of the World.*

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SURVEY OF A REPRESENTATIVE GEORGIA COMMUNITY

THE community is a Georgia county seat, of 5,000 population, three-fifths of which is Negro. It is exceptional in having a large winter population of Northern residents. The older Negro population lived indiscriminately on the same streets with the white. Its recent growth shows strong tendency to the segregation of the races, the Negroes develop-

ing new surburbs, some of them exclusively residential and occupied by the prosperous classes. The merchants and professional men, however, still cling to the center of the town, many of them occupying excellent residences on the better streets. Ownership of the home is the rule rather than the exception. Eighteen business properties are owned by Negroes. Negro landlords own and rent out seven hundred tenements, one of them, a woman, having twenty-six. There are two Negro doctors and one dentist. All the mail-carriers are Negroes. Five of the fourteen Negro pastors are educated men of good character. There are competent musicians, an editor, and several insurance agents. Negroes have a practical monopoly on skilled labor in the building trades, and colored contractors take the largest and best jobs. There are twenty-six business enterprises, including drug and grocery stores, meat market, undertaker, tailor, barber shop, dairy, hotel, restaurants, harness shop. A local Business Men's League unifies race enterprise, and the leadership of the forces just catalogued reaches out to the 17,000 Negroes of the county. This community is more than average; but it illustrates the effectiveness with which racial wealth is sometimes organized and made socially available.

* * *

BETTER AMERICAN-JAPANESE RELATIONS

A RECENT decision of the California Supreme Court declares unconstitutional the provision of the Alien Land Law adopted by referendum November 2, 1920, by which "aliens ineligible to citizenship" (Japanese and Chinese) were forbidden to act as guardians of the agricultural lands of their American-born children. This provision is now set aside much to the satisfaction of lovers of fair play, and especially of Japanese who have regarded the provision as oppressive economically and humiliating racially.

Another important Court decision was the declaration last year that the law providing for a $10.00 poll tax for all aliens is unconstitutional. This was declared to contravene Amendment XIV and also the American-Japanese Treaty. And later the anti-leasing provision of the Alien Land Law was interpreted by the Court not to forbid "crop contract" leases.

Thus are the Courts rectifying the injustices that had been imposed on the Japanese by the Legislature. The many declarations of confidence in America's sense of justice and humanity made by leading Japanese, both in California and Japan, during the period of that heated political campaign of 1920 are now receiving their justification. Lord Bryce's famous advice to Baron Makino, to "Trust America . . . for in the end she will do the right thing," is also proving its wisdom.

Dr. James Hardy Dillard, rector of William and Mary College, as well as president of the Jeanes and Slater Boards, referring to the discoveries which investigators have been making throughout the continent of Africa, stated that investigators in Africa have reached the conclusion that there were more different kinds of people on the continent of Africa and that they differed more widely in language, in arts and in government than the peoples of Europe. He also stated that investigators have discovered that some nations in Africa had achieved a development far greater than had been generally imagined.

A vacation suggestion: The Apostles were the only fishermen whose words are accepted as gospel truth.

IN MEMORIAM

We are pained to record the tragic death of Miss Nympha Whalley of Lehi, Utah, which occurred May 4th as a result of being hit by an automobile on the previous Sunday while she was crossing the street in front of a cottage which for thirteen years had been her home. Miss Whalley never regained consciousness after the accident. For thirteen years or more prior to the closing of the New West Schools in 1919, Miss Whalley had taught in the Congregational Mission Schools of Bountiful, Coalville, and Lehi, going to the latter place as principal in 1909. At the closing of the New West Schools Miss Whalley chose to remain at Lehi and teach in the public schools where she could keep in touch with the families whose children had graduated in the New West Schools under her direction during ten years of Mission work there. At the same time she looked after the A. M. A. property at Lehi, kept its Sunday School and identified herself with various missionary works. Miss Whalley was a most efficient missionary and will long be remembered for her lovely character.

Her funeral was held at the high school auditorium. The beloved pastor of the Presbyterian Mission School in the adjoining town preached the funeral sermon, while the Mormon Bishop of the ward who sat upon the platform during the services sent a special delegation offering their services in any manner. The burial was in Mt. Olivet Cemetery at Salt Lake City, where her father, the Rev. John Whalley, veteran missionary of both foreign and home fields, was buried.

Mrs. Mabel S. Lee, a devoted worker in the American Missionary Association, died at Tillotson College, Austin, Texas, April 9, 1922. Her first work with the Association was at Gregory Institute, Wilmington, North Carolina, where she had charge of the junior high school. In 1917-1918 she accepted an appointment as head of the Commercial Department at Tillotson College, where that department came to be recognized throughout the state for the efficiency of its graduates. Requiring high standards she nevertheless endeared herself to the hearts of her students, who together with her associates on the faculty sincerely mourn her death. The influence and the example of her Christian character will live long in the atmosphere of Tillotson.

Mary E. Chase, a teacher of commanding influence and wide usefulness, who had given five years of effective service to the Negro race in our Le Moyne Institute, Memphis, Tennessee, died at her home in Hillsdale, Michigan, upon the 13th of June. Miss Chase had heroic blood in her veins. Ancestors of hers fought for freedom under Oliver Cromwell in the old world and George Washington in the new. Her father bore an honorable part in the life of this country as a Christian minister, serving parishes in Pennsylvania and Ohio. Her own chosen field of activity, to which she gave herself with whole-hearted devotion, was that of Christian education. She was known as "a strong teacher." An associate tells of "her understanding of young minds and the principles of teaching, her wide reading and knowledge of affairs, her common sense and imaginative insight, her love of fair play and her sense of humor." It is of such qualities that great teachers are composed.

THE A. M. A. TREASURY

IRVING G. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year, to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	14,171.98	354.91	1,863.22	65.20	8,349.97	24,805.28	3,311.36	28,116.64	6,032.47	34,149.
1922	11,439.36	633.50	4,628.47	186.31	3,887.89	20,775.53	2,520.57	23,296.10	4,561.00	27,857.
Inc.	.....	278.59	2,765.25	121.11	.....	.....	.....	.....	.....	.....
Dec.	2,732.62	.....	.....	.....	4,462.08	4,029.75	790.79	4,820.54	1,471.47	6,292.(

RECEIPTS TEN MONTHS TO JULY 31st.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	141,293.12	7,626.27	33,611.00	680.56	116,789.28	300,000.23	16,034.71	316,034.94	69,279.24	385,314.
1922	143,687.14	7,921.63	24,310.79	769.10	88,054.09	264,742.75	15,842.21	280,584.96	45,084.39	325,669.
Inc.	2,394.02	295.36	.....	.....	88.54	.....	.....	.....	.....	.....
Dec.	.....	.....	9,300.21	.....	28,735.19	35,257.48	192.50	35,449.98	24,194.85	59,644.

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	2,557.82	1,797.75	6,358.92	159.35	.....	10,873.84	34,074.14	44,947.98	3,550.00	48,497.
1922	2,651.79	1,628.44	6,745.32	424.65	8.00	11,458.20	51,873.63	63,331.83	800.00	64,131.
Inc.	93.97	.....	386.40	265.30	8.00	584.36	17,799.49	18,383.85	.....	15,633.
Dec.	.....	169.31	.....	.....	.....	.....	.....	.....	2,750.00	.....

SUMMARY OF RECEIPTS TEN MONTHS TO JULY 31st.

RECEIPTS	1920-21	1921-22	Increase	Decreas
Available for Regular Appropriations	385,314.18	325,669.35	.....	59,644.
Designated by Contributors	48,497.98	64,131.83	15,633.85	.....
TOTAL RECEIPTS	433,812.16	389,801.18	.....	44,010.

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Associatio incorporated by act of the Legislature of the State of New York." The will should be attested three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to p an annual sum in semi-annual payments during the life of the donor or other designated person. F information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Among the successful Summer Conferences may be mentioned those of North and South Dakota and Montana. In the last state, there were ninety-seven registrations, the young people reaching Richel Lodge, in the Bear Tooth Mountains, by automobile truck, Ford car, and other gasoline conveyances. Two boys hiked from Billings, a distance of seventy-five miles, in three days, sleeping on the ground and going into camp on the bank of a stream when they arrived.

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One of our most faithful superintendents, in a moment of despondency caused by overwork and the magnitude of his task, has expressed a conviction that he ought to resign his work. Is it any wonder that in the face of such tremendous opportunities and with such meager funds at his command, he is momentarily overwhelmed? There is little danger that he will give up. Like the Apostle Paul and missionaries in all ages, our field workers are at times depressed by the disparity between the great need and their inability to meet it. The demand for a forward movement on the problem of home missions was never greater.

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During the past nine months Superintendent Keller, of the District of the Southeast, has carried the double load of Acting-Superintendent of Florida in addition to his regular duties. On September 1, Rev. Wilfred C. Barber, of Granville, Illinois, formerly pastor of the American church, West Tampa, will begin his duties as Assistant Superintendent of Florida. Mr. Barber has lived in Florida until, as he himself says, it seems like his native state. He knows the state thoroughly and is optimistic as to its future. His belief in the immediate rapid expansion not only of the tourist cities but also the agricultural sections of the state is founded upon wide observation and a keen analysis of the situation. Warmly welcomed by the State Board, he begins his work under favorable conditions. For the present, he will make his home in Winter Park.

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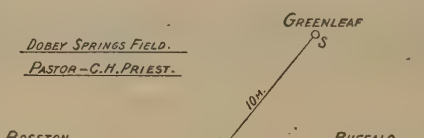
After seven successful years as Superintendent of Missions in Oregon and Idaho, Arthur J. Sullens, D.D., has been called to the superintendency of the Rocky Mountain District, including the states of Colorado, Wyoming and Utah. He will begin his work September 1. Possessing a friendliness that wins all hearts, he leaves behind him a host of friends on the entire Coast. Dr. Sullens has proved himself a leader, versatile, able to work to long distance plans and a splendid team-worker. He will carry to the new field a wealth of experience that will stand him in good stead as he faces the many problems and great opportunities of the Rocky Mountain District. The ministers of Portland recently gave a picnic dinner in his honor and presented him with a fine traveling bag. Dr. McElveen, in the presentation speech, voiced not only the appreciation of his friends, but also revealed the genuine affection in which Dr. Sullens is universally held.

A Deserted Village

By Malcolm Dana, D.D., *Director, Department of Rural Work*

I LEFT Waynoka, Oklahoma, by mixed train over a stub line of the Sante Fe. The roadbed was exceedingly rough as we went along our leisurely way by sand dunes forty feet high and following a lengthy salt creek. A fifty-mile run brought us to the end of the line and to Buffalo, a little village of some eight hundred people situated in the midst of a fairly prosperous farm area. Pastor Charles Priest met me with his two-passenger runabout, which had every mark of much use, bad roads, and worse weather. For ten miles we experienced every motion that a Ford is capable of as we journeyed on to Doby Springs.



Doby Springs is a deserted village. Once it boasted a main street lined on both sides with buildings. Now only one or two dismantled shacks remain, and a run-down school house. One of Doby's own citizens sold them out, and Buffalo won, in a county-seat fight. That village added insult to injury by acquiring the fifty-acre grove at Doby and piping the ninety-nine per cent pure water of its spring ten miles for its own use. The Congregational Church and parsonage, situated on the one time "College Avenue," are now virtually in the open country.

The town has vanished but a needy field remains, and it is Congregationalism's responsibility. Doby Springs is central to an area embracing perhaps one hundred square miles, where the people are absolutely without religious ministrations. Buffalo, ten miles to the east, has four churches and three resident pastors, but not one of these men is doing anything outside the village! Rosston, twelve miles to the west, with two hundred inhabitants, has a church building owned by the village, but no minister. Recently six denominations held revival services there in quick succession. After

SOD HOUSE, DOBY SPRINGS, OKLAHOMA

CHURCH AND PARSONAGE, DOBY SPRINGS. REV. C. PRIEST AND FAMILY

they were done some one inquired, "And what are we to believe now?" Sectarianism is rampant! One religiously militant family refused for a time to put their rural mail box on the corner cart-wheel with neighbors of other denominations, and another individual of similar persuasion truly remarked, "I guess I am a better ——ist than I am a Christian." In answer to the inter-church survey question as to the effect of the churches upon the people, the almost universal answer was that religion tended to divide rather than to unite the community.

The immediate Doby Springs parish numbers about forty families. The church membership is only seventeen but the audiences number as high as one hundred, and the people come from ten miles away. Mr. Priest, assisted by the singing of his efficient wife, holds services at Doby three Sunday mornings in the month. In the evenings he is ten miles northeast, at Greenleaf school, where the attendance averages forty-five. This is a promising point, with considerable home talent, and a people who asked for "the gospel with sectarianism left out." The last Sunday of the month is spent at Lone Star school, six miles to the southwest, where the Sunday-school numbers about sixty-five and the church services about that number. Other points need and are asking for preaching services.

Conditions are tragic over this wide field, and the needs make the obligation more plain. The people are one hundred percent American. They settled here when Oklahoma was thrown open to the homesteader. They love the country and their farms, and because of their extreme poverty could not leave if they would. I heard nowhere the expression of such a desire, and this despite the fact that the country gets a real crop perhaps once in ten years. There was no yield during the war, and hail storms destroyed everything two years ago. There was no crop last year and there is little prospect of one this season. Nor is this all! Taxes at Buffalo are one hundred and seven mills, and eighty mills at Doby. I was told that the majority of farms are mortgaged for more than their assessed valuation, with money costing twenty percent at the banks. There is almost no cash in the region,

trade being a matter of barter and exchange. Life is a bare existence. Many of the people still live in dugouts, sod houses, or tarred paper cabins. I called on two maiden sisters who are seventy-two and seventy-six years old and survivors of four sisters who together settled here twenty years ago. The characteristic sodhouse was used by them. Incidentally, these two old (Free Methodist) ladies came five miles in a cart without springs and over badly washed out roads to the evening service we held at Doby Springs church.

Families are large and a younger generation coming on. The pastor and his wife told me of one family numbering seventeen living in a two-room cabin. They could not all sit down to the scanty meals at one time even if there had been chairs or dishes enough to go round. Near the parsonage, a father, mother, and three children sleep in the one bed the house affords. It can easily be seen that life is too short for even the most industrious farmer to get anywhere under such conditions. Clothes, and almost every necessity of life, could be distributed by Mr. and Mrs. Priest as they visit in these homes. Incidentally, why not the finest sort of missionary barrel for this worthy couple and their little boy of five or six? These two missionaries make all of the clothes used in the family.

Here is a real missionary field! The entire social fabric has yet to be created. And here are two real missionaries! Mr. and Mrs. Priest are imbued with a genuine spirit of sacrificial service and have a real love for their people. Neither would like my personal word, but I am constrained to write it! It may do good. These two people are Congregationalists from conviction, coming to us from another denomination, and refusing a $1,500 parish to come to Doby Springs, "sight unseen," because of a felt "call" to this kind of service. Their commission reads "twelve hundred dollars with six hundred from the field." But there is virtually no money on the field! Thirty dollars has been given to benevolences, and eighty dollars on the pastor's salary, during the last seven months. And yet Mr. Priest uncomplainingly remarked, "I am willing to stay on another year under similar circumstances if the people want me."

A RURAL SECRETARIAL CONFERENCE. REV. J. F. WALKER, DR. A. E. RICKER, DR. M. DANA

The people need the kind of ministry they are getting. Almost every day Mr. and Mrs. Priest are afield making forty calls last month with homes averaging one to the square mile (paying for their "gas" the while). The calls are truly pastoral

with Bible reading, prayer, song, and personal ministration. Should such workers do all the sacrificing and be compelled to go on making bricks without straw? Mr. Priest visions a larger parish program with Doby plant as a community center. The parsonage is already a country "settlement house," and the church might easily be fitted up for a community house with its religio-social program. The latter is necessary to combat immoral tendencies due to the meager social and religious life in the area. With a host of young people coming up, all hope of the future is bound up in a work for them.

What is needed? The church wing should be fitted up as a comfortable place for small gatherings, and a basement put under the church for all sorts of worth-while activities. This would make possible a program including preaching services and graded Church School; games, socials, and "sings"; visual instruction and stereopticon entertainments (will not someone contribute a stereopticon which can be run from Mr. Priest's Ford battery?); agricultural teaching and demonstration; domestic science and home economics. A library could be easily supplied if some generous-hearted churches would have a "book Sunday" when each church attendant would bring a book to be donated from the many lying about the average home. Religious and other literature would be welcome.

Here is the need! It cannot be met by Mr. and Mrs. Priest alone, much as their hearts ache to do so. It becomes our obligation just because they cannot minister in this large way at Doby Springs without our help. I hope there is a pathos in my tale of " a deserted village" which will move many to feel—and then to act.

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W. S. BEARD WITH COMMISSION ON MISSIONS

ON July 1, Rev. William S. Beard resigned his position as Secretary of The Congregational Home Missionary Society. After seven years of service with us, he takes up a similar position for all the societies under the Commission on Missions.

As Editorial Secretary, Mr. Beard has grasped the present-day problems of home missions with unusual clearness and accuracy and has been most effective in presenting the cause among the churches not only of New England but throughout the land. In familiarizing himself with the work of home missions, he has visited many sections of the United States, seeking out the most needy and inaccessible parts of the land where the faithful home missionary is at work. He never flinched at a hardship, and was always ready with a story or speech, as the occasion might require. His address, " The Little White Church on the Hilltop," was as acceptable and inspiring in the little schoolhouse of the West as in the old New England church. He has proven himself unusually happy in forming a link beween the individual giver and the specific task on the field as witnessed by a score or more of missionary automobiles now at work in the West, which were started on their way at his solicitation.

During the Pilgrim Memorial Fund campaign Mr. Beard was loaned by the Society to lead the canvass in Connecticut and the Pacific Northwest. He brought the work to a successful conclusion, going splendidly over the top in both Washington and Connecticut.

Mr. Beard has a host of friends throughout the country, who will be glad to know that although he has left the society, he is still in direct connection with the churches through the Commission on Missions.

The Story of Jetmore

HOW A DEFUNCT PIONEER CHURCH OF THE SHORT GRASS COUNTRY WAS REVIVED

By Rev. George K. Goodwin, *Pastor-at-Large, Kansas*

THE field of this pioneer church lies a few miles east of the One Hundredth Meridian, at a point on the trail formerly running from Fort Dodge, the "Cowboy Capital of the West," to Fort Hays, thirty miles to the northeast. This region was then called the Short Grass Country, which is now applied to all Western Kansas. In order to appreciate the obstacles surmounted by its founders, and the determination and fortitude required to carry on its work it is necessary to obtain a partial conception, at least, of the adverse conditions under which these pioneers lived.

Prior to 1878, the region was inhabited by Indians, buffalo, the prong-horn or antelope, the plainsman, the hunter, the trapper, the outcast of civilization, the stockman, the cowboy, the coyote, the rattlesnake and the lobo. But, with the advent of home-building settlers, the Old West began to fade and the New West began to grow. At first the settlement was sparse. In most cases miles intervened between the homes of settlers. Clashes between stockmen, who roamed the entire country, and the settlers were frequent, and the seat of justice was fifty miles away. It was no easy task to establish homes and create a law-abiding, God-fearing community. But these people were building for themselves homes and an empire.

Among these early pioneers was Rev. Edward N. Ruddock, an ordained Congregational minister. He began his church work among the plainsmen, stockmen and cowboys, in the beautiful valley then known as the Middle Fork of the Pawnee, but later named Buckner Creek. At first he did personal work from house to house, regaled the while with antelope steak, roasted buffalo hump, and buffalo peas, and receiving now and then, when his hosts had it, a little corn for his horse. What might be termed a salary was unknown to him.

The next step was to hold church services in the sod houses and dug-out homes. Seats for the assembled congregation were improvised from store boxes and rough boards, while the children sat upon buffalo robes spread upon the dirt floor. Early in the spring of 1879, the home of a Mr. Borcher was used as the place of meeting. This was near Marena Postoffice, fourteen miles northeast of the present city of Jetmore. We find the people later in the dugout home of Alpheus Stevens, at J. D. Mackey's sod house, at J. H. Mathews', and at others, shifting from home to home in order to accommodate the people of different localities. In connection with the worship, a Sunday School was held. Although it was not possible to have preaching every Sunday, still the school went on, for Bible study was considered essential to Christian growth.

The means of conveyance were much different from those used today. There were no roads in those days save the Fort Dodge trail, if that could be called a road. Some were conveyed in heavy lumber wagons drawn by small Texas ponies or slow-moving oxen. Other vehicles consisted of a forked tree, like an A. On this a box was placed, in which the women and children of the family rode while the men walked and drove the oxen or ponies. Sometimes they used an ox and a milch cow yoked together. Others rode pony-back, and those having no ponies or oxen went on foot many miles to the appointed place of worship.

The course of travel often lay through prairie-dog towns, infested

with the dreaded rattlesnake. These early settlers, like the Pilgrim Fathers, carried their rifles as well as their Bibles. The dangers and risks from prairie-fires were frequent and great. Men never knew when they left their homes whether they would find them or not on their return.

Love of country, though far away from the protection and blessings of its institutions; love of home, though humble and ill-appointed; love of family, though its members might be separated by great distances; love of God's order, became a part of the life of these pioneers. In this new and promising country they cast their lot, and they decided to build their homes and establish the institutions of good society. Through their church work and through the dangers and hardships incident to their pioneer life, they became bound to one another.

In the fall of 1879, at the dugout home of Alpheus Stevens, the formal organization of a Congregational church was perfected, as the result of the work of Mr. Ruddock. Rev. George Newcomb and Rev. Addison Blanchard were present and assisted in the organization. This was the first religious society in that region.

Hodgeman County had now been organized, with its temporary seat at Hodgeman Center, a town that had sprung up quickly at a point three and a half miles east of the present city of Jetmore. As the size of the congregations had increased, private homes had proved inadequate. Consequently the services were taken to an "upper room" in one of the buildings at Hodgeman Center. At the general election of 1879, the electors voted to locate the county seat at Buckner, a place which consisted of one claim house and a vacant town site, three and one half miles west of Hodgeman Center. In the early spring of 1880, the frame building in which the church services were held was moved to Buckner, to be used as the county court house. The church services followed the moving of the building and under the direction of Rev. George Newcomb the worship was maintained at the new home, Buckner. Sometime between March and June the name of the town was changed from Buckner to Jetmore. In June, 1880, the original members of the church, along with others, reorganized the church society and established the First Congregational Church of Jetmore, the first church organized in that city. In 1878 a fine stone church building was erected, and in 1904, a parsonage. Extension work was done at Bethany in 1901, at Silver Lake in 1904, and Pleasant View was organized in 1905.

During the years between 1879 and 1917, the organization suffered from a shortage of ministers; from the hot sun that burned the crops; and from inroads by other denominations. On the other hand, the church was served by many faithful ministers and willing workers. From its early beginnings a Sunday School had been maintained out of which a large part of the 321 members came.

But in 1917 the members voted to close the church because it seemed there was no way of raising funds for the work. The retiring pastor moved from town. Last year an effort was made to dispose of the property, but one woman was not ready to sell her church home. Consequently plans were made at the state office to revive the work. On January 17th, I became acquainted with the field by making a flying visit to ascertain conditions. There were seventy-nine individuals in twenty-nine homes who pledged themselves to the work. They longed for the church of their ancestors. Their children were growing up and had no church home. They longed for the little stone church around the corner.

But the little stone church around the corner was a sight to behold. Lights of glass were gone from the stained glass windows. Wire screens to protect the windows from hail and

small boys were torn away. Sparrows and pigeons had used the auditorium and belfry for years as a nesting place. The roof leaked. Wall paper was hanging in strips. The ceiling was just ready to fall. The floor was worn through by cowboys of another generation. One stove was in place with a ramshackle pipe connecting it with the wall. The flue-hole for the other pipe was there but the stove and the pipe were gone. The eternal quiet of the house of God had been conducive to the growth of the pigeon family. They were in evidence everywhere. Two boys were hired to clean the church. They found it profitable business. Gathering up the young, they sold them to the inn-keeper and the visiting parson had squab to eat.

When it was decided to revive the work, a movement was soon on foot to raise funds for the repairs. In two weeks a beautiful church had grown out of the rubbish. Then came the day for the opening service. That was a day long to be remembered by the people of the town and church. For more than a week snow had been falling. The wind had piled great drifts everywhere. All roads to the country were blocked. Trains were stalled. All Saturday night the storm king roared in all his fury. I awoke Sunday morning, March 17th with a feeling of discontent. For more than a week through storm and drifts I had gone making the announcement that the church would be doing business the 17th.

"No service," I muttered, and turned over for another nap. But hark! What was that? A bell? Yes. A bell was ringing. The only bell ever heard in that city was sending out its call to come to church. I dressed and went out into the storm. Great drifts lay everywhere. Not a person was in sight. As I plowed through the snow I thought how foolish it was to make the attempt. Still that bell kept ringing. Within a block of the church I stopped and said, "It is useless to hope for any kind of service today." I began the last lap of the block wishing all the time that the janitor knew enough to stop ringing that bell. Who could get to church in the teeth of such a storm? Not one.

I reached the church door and pushed it open and there received the shock of my life. The room was full. From six months old to seventy-five years, they were all there. Men, women, boys, girls, young people galore—and two six-months old babies. The new stove was red hot. The room was warm. Every body was on the joy side of life. And Oh, such a beautiful church! Classes for a Sunday School were in preparation and ere I realized it the appointed Superintendent opened the "service" by singing, "Praise God from whom all blessings flow." There were ninety-one present and the following Sunday, with another blizzard on, a hundred and sixteen, the following Sunday one hundred and eighteen.

The school has continued its good work. The hour of morning worship has been a wonderful inspiration to all in attendance. The work still goes on and grows, with the possibility of a very strong church—a community center that will be worth while.

This sketch would not be complete without a word as to the vision of the present-day church people. Like their ancestors they are missionary pioneers. When the church was reorganized the officials looked for some place to extend the influence of the church. To their surprise they found the whole of the western half of the county with one exception was without religious services. Pleasant View Sunday school was organized in 1905 and served by the Jetmore people. But when the members voted to close the mother church the child lived on. Today a United Brethren minister from Dodge City serves that community. All other outside stations died with the closing of the church.

In this section, eighteen miles square, the public school houses may be used for our work. Already one of the school teachers has agreed to superintend a Sunday School in her school house. Two others, and possibly three, will do the same.

The needs of the church are: first, a live man with zeal for service. He should be an organizer as well as a pastor and preacher, one who is equipped for a man's job. In the second place, the church must have financial aid if the work is to be done as planned. We see something of the task and a little of the consecration behind the task when we realize that there are but twenty-nine families who propose to carry this project through. The third essential is a missionary automobile. Without it all the field workers are handicapped in their service. There must be one. The church people themselves are not able to secure it, for they have more than they can handle financially to man the church. Here, reader, is a big opportunity if you wish to do something for a needy field. A Ford is ideal, light, and easy to handle.

Here lies the frontier work of Kansas. Here lies a big opportunity and a tremendous responsibility. Money invested here will bring good returns. This is a young man's country. Our church must be at the front on this frontier.

Paul heard the cry, "Come over into Macedonia and help us." It is the same today. The Macedonian call comes to you through THE AMERICAN MISSIONARY, "Come over into Jetmore and help us take this county for the King."

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A CHANGE IN NEW YORK STATE

CONGREGATIONALISM in the Empire State is strong. For many years its home missionary interests have been under the supervision of Dr. Charles W. Shelton who last June gave up the superintendency because of failing health, and was succeeded by Dr. Walter H. Rollins, well known as President Rollins, of Fairmount College.

WALTER H. ROLLINS, D.D.

Dr. Rollins is a native of Massachusetts. He was born in Newtonville, June 1, 1869, and was educated at Dartmouth and Andover. His ordination was at Blackstone, Massachusetts, in 1898, where he was pastor for two years. Subsequent pastorates were at Wilmington, in the same state, and at Waterloo, Iowa. In 1919 he was Moderator of the Iowa Conference, and of the Kansas Conference in 1918. In both Iowa and Kansas he served on the State Board of Directors and was active in the affairs of state administration. He was honored with the degree of D.D. by Grinnell in 1911, and of LL.D. by Fargo in 1920. From 1914 to 1921 he was President of Fairmount College.

Dr. Rollins has a wife and four children. It is easy to predict that with his experience and ability, New York Congregationalism will thrive under his leadership.

All Things To All Men

By Rev. A. J. Moncol, *Holdingford, Minn.*

Editor's Note: The following, taken from a quarterly report of our Slovak pastor at Holdingford, gives in detail some of the daily experiences of a missionary pastor and his wife.

WE were very busy this summer. Summer is always a busy time for us here. We have no time for vacations. Indeed, we would rather have a vacation in winter when some of our people cannot come regularly. Now they come regularly, especially those who have cars.

At present we are interested in the English Congregational Church at Holdingford. The outside repairs have been completed, and the church looks splendid since it has been remodeled. We are also interested in the North Elmdale Free Union Church. These people are very sincere and humble in their Christian life, but so far they have not decided to join our denomination. They have Sunday School every Sunday morning and Christian Endeavor every third Sunday in private houses. Everything is conducted according to Congregational doctrine and manner.

In our Slovak church we hold regular morning services. At ten A. M., we have Sunday School, which is divided into four classes, in charge of Mrs. Moncol, our daughters, and myself. When I am away, one of our young married ladies takes care of my English class. Sunday evening services are conducted in English. Thursday evening, Mrs. Moncol has choir practice with our young people. It is to be regretted that we cannot get all our young people to this choir, since some live far away. On Saturday afternoons Mrs. Moncol has a Bible and singing class of the boys and girls.

Following are some of the daily experiences of the pastor and his wife: Near us lives a brother who had not seen his friends and relatives for the last eight years. They live fifty miles from us. To go by train with a family of seven members would require a good deal of time and money. Hence in such a case the best way to travel is by automobile, but a hundred-mile trip by auto is also expensive; so the only thing to do is to ask the minister to go with them, which he did. It was a very hot day. I took my friend, his wife and his children in my auto. It was a big family, like the family of Noah when the Lord said unto him, "Come thou and enter the ark." When we arrived at our destination we were not very warmly received at first. The family were all Polish Catholics, and their sister, my friend's wife, had married a heretic, a Protestant. Yet by and by, they invited us in, asked us to lunch with them, and I was able to offer a prayer. The youngest girl in the family at the self-player piano played for us, and she played just what we wanted, songs like "What a Friend We Have in Jesus," the very songs we sing in Slovak in our church. Thus our day was spent. I got up at five in the morning and was at home again at six in the evening. We visited about seven farmers and made about a hundred and twenty miles.

Here is an early caller. It is only six A. M., and I am out in the barn. He wants to know if he can get King's Cement in Holdingford. It took Mrs. Moncol forty-five minutes to get the answer over the telephone.

Here comes a Russian lady. Her husband is in a hospital. She has five small children for whom she is struggling hard on a farm. She wants to pay a note to the Holdingford bank. Then she wants to pay a bill to the local physician, and also to buy a "summer sausage" for her hired man. She is too weak to go alone and her horses are wild. Hence she comes to "Mr. Moncol." Thus a half day is spent. You cannot refuse her because you know she needs help. She

knows, too, that her people laugh and mock at her when they see her going to "Moncol's," but she does not care.

Next comes a little girl. It is Monday morning at five. Her father wants me to write him a check which he can send by the morning mail to Minneapolis. To wait for the mailman requires sometimes one or more hours and to avoid this difficulty he comes to Mr. Moncol and gives him cash for a personal check. Thus he is relieved from anxiety, and whether the mailman comes on time or not, the letter with the enclosed check is left in the mailbox.

Here is a friend who wants to get his sister over from Czechoslovakia, and he does not know what to do. Hence everything is entrusted to Mr. Moncol. All this requires a good deal of time and money for postage. It is usually done without remuneration.

Here is another brother who wants to kill his pigs "tomorrow." He has no help but his small children. Well, the best thing for him is to ask Mr. Moncol to come and help.

Our town is famous for "moonshine." Almost everybody is making and selling it. Recently the Federal agents raided both our poolrooms and in both they found liquor. They arrested the owners and others, among them a young Slovak who was about to be married. Dancing and cardplaying are closely associated with this evil practice. Minors are often seen to be drunk. No wonder some lovers of alcohol here do not like your missionary, who helped to clean out these dens. June 11, a seventeen-year old farmer boy of Holdingford shot his father because the latter refused to let him have the family automobile to go to a dance. He buried his father in the woods and went to the dance. Two girls escaped from the Reformatory School of Saug Center the other day. They had travelled eighty miles, when one was killed on the railroad near our place and the other was badly hurt. These tragedies were due, at least in part, to summer dances which are associated with moonshining in our rural communities.

MORITZ E. EVERSZ

ON July 16 Moritz E. Eversz, D.D., passed away and was buried from the First Congregational Church of Evanston, Illinois. It is only two years ago that Dr. Eversz gave up the superintendency of the German Department, and since that time he had given several days a week to the office to assist his successor, Dr. Obenhaus. Although his health had been declining and he had to exercise great care, he still went to the office occasionally, and only the day before his death he talked with Dr. Obenhaus over the phone about the problems of the churches. Dr. Eversz' whole life was characterized by a spirituality which was deeply rooted in an intellectual grasp of the deeper problems of the Christian life. He was thorough, scholarly, and a genuine missionary statesman. The splendid group of German Congregational churches in the United States has been developed largely under his fostering care. Scores of people of German descent have through his influence passed out of the German churches into the English-speaking churches throughout the land. His memory will long be cherished.

M. E. EVERSZ, D.D.

Dr. Shelton's Twenty Years

By J. Percival Huget, D. D.

IT may be that in the vast sweep of time twenty years is but a brief span, but in a human life it is a very considerable span. And when a man gives twenty years of his life to a work, the closing of those decades and the laying down of the task ought not to pass unnoticed.

Dr. Charles Shelton gave the New York Home Missionary Society and the New York Congregational Conference more than merely twenty years of faithful service. He gave twenty years of his life, years out of the strong central years, the very best years he had to give. For though we all hope he may have many happy and fruitful years in the work, not greatly different as Treasurer of the Conference, and in connection with the New York City Church Extension Society, still these twenty years cannot be lived again. They have been paid out, and well have they been invested. Our thought is not one of regret that these years have been expended, but of some understanding and appreciation of the way in which they have been invested in the life of our state.

DR. CHARLES SHELTON

In ways, some very evident but more beyond our easy tracing, these years of labor for the churches of our state have permanently affected the life of this great Commonwealth. The Empire State is, and forever will be, somewhat other, somewhat better, somewhat finer and higher and nobler and richer in all true enrichment because of the labor and faith and prayer of this man.

The work of a superintendent is difficult of exact appraisement. It is not embodied in some one enterprise, some one institution. And it is also inwrought with the labor of other men to whom credit for the visible results is properly given. But only those who know something of the intimate relationships of the work can understand into how many lives and into how many churches courage and vision and new hope and enterprise have gone from the understanding heart of a wise and brotherly superintendent, who was more than an official, that higher and more difficult thing, a friend.

Whoever wishes may find in the Year Books of these two decades satisfying figures as to churches founded, members added, money raised and expended. All this is important, and its importance is neither ignored nor undervalued, but for the purpose of this appreciation of these years of service it suits my purpose better to recall and to record this putting of the best portion of a man's life into the lives and labors of other men.

But if Dr. Shelton, by reason of the nature of the work which was his, will not be linked in our thoughts with some particular church, he is and will be enduringly a part of many churches and of the whole Congregational fellowship of this state.

It is a type of service high in self-forgetfulness and high in enduring accomplishment. In the name of the churches, the ministers, and the people of our New York churches, and in the name of the yet wider fellowship of the Congregational Home Missionary Society, I voice this appreciation and extend good wishes for the future to Dr. Shelton.

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Soil and Weather

THE importance of soil and weather as factors in missionary work is shown by the following excerpts from missionaries' letters.

Ballantine, Montana.

Rev. Ralph Beebe writes from Ballantine, Montana, a village of about two hundred people:

We are situated in one of the most fertile sections of the state, Osborn and Ballantine being in the Huntley Irrigation project. Corinth is surrounded by dry land and there is considerable first class dry land to the south of both Ballantine and Osborn. The dry-land farmers, in common with all the rest in Montana, have suffered a great deal because of the drouth of the last few years and the low value of farm products. Irrigation farmers have had diffculties too, hail and grasshoppers and excessive charges for maintenance, operation etc., of the project; in fact, there seems to be as much discouragement among them as there is among the others. Their farms are small, the prices of farm products are low, and irrigation charges and other expenses have been very high. The banks are unable to loan money for any purpose and very many people are discouraged. This affects the minister, of course, for the people have no money to give the church. The conditions make it very very hard for us. I believe, however, that there will be a change in conditions within a few years. Prices of farm products must rise, the poison that is being distributed will kill the grasshoppers and some method of operating the project at a lower cost will be found. When these circumstances prevail this will be a profitable place to farm.

The Ballantine Church is particularly well organized. We have an excellent Sunday School with an enrollment of one hundred and twenty-five and an average attendance of seventy. We have a Ladies' Aid Society that is composed of nearly all the women in the village and that is doing good work in promoting social life. We have Boy Scouts and Boy Rangers and Campfire Girls and a Junior Choir. I consider that next to the Sunday School, our most promising organization is the Christian Endeavor Society. The membership is made up of only about twenty-five but they are all very earnest and active.

Ione, Oregon

We are now approaching harvest, writes Rev. J. C. Hall, from Ione, Oregon. People are preparing for it this year with great enthusiasm, for there is promise of a large crop. The income of the people of this parish comes largely from the wheat crop; and, if it is good, then everybody is prosperous, but when it fails, the failure causes hardship and even financial ruin to the farmer. One of the members of this church is fifteen thousand dollars in debt now because his last three crops have not been profitable. Unless the coming crop brings good returns he will lose all he has, about 2,300 acres, his mules and all kinds of machinery. His creditors have carried him as long as they can.

Some of our people are just beginning their work in this region. A young man and his wife, both of whom are graduates of the Oregon Agricultural College, have hired a large ranch. Last year they had no income because they had to get the

land ready for a crop. It is plowed and allowed to lie fallow for one year. Then in the fall it is sowed and the next summer the first crop is harvested. This year they expect to have a good crop.

SOWING FIRST SEED

I visited a young Norwegian farmer who with four chilren, the eldest eleven years of age now, came into this region about three years ago. He put most of his money into land and a tractor, then tried for a crop, but since he was not familiar with the most approved methods, his first crop returned only the grain he had sowed. That was the result of two years' work. This year, however, he hopes to have a large crop. He and his family come with mules ten miles to church and Sunday School. He says if he has a good crop this year he will buy a Ford. As I run my car out there over rocks and sand and high grades I wonder that he who works from light to dark in these long days has courage to take his family so far to church on Sunday.

Our attendance at Sunday School and church services will be small for the next two months. When school closes about the first of June, there is an exodus to the ranches, as many of the people spend the first part of the year in town so that the children can attend school. This depletes the population for several months, but in the autumn they return again, and then our Sunday School and other gatherings come back to normal and we begin to look for new arrivals. During these months I have an opportunity to visit the people ten or twenty miles out where I cannot go in the fall or spring because the roads are not in good condition.

Buffalo, South Dakota

From Rev. Archibald C. Best, Buffalo, South Dakota:

I arrived here on May 2. It was a fifty-five miles ride in a motor from the railway station and I was rather surprised at the long distance we traveled without seeing a house of any kind. As I came into Buffalo, it looked like one of the many camps which sprang up during the war. The town and district instead of growing is going back. The population which a few years ago was 200 is now only 100. It seems that they have had a succession of bad seasons and hard winters. The Government has encouraged people to take land and start farming. The country and climate, however, are more suitable for stock raising. But the authorities are full of hope for the future, while present conditions give promise of a good season. Should this not be realized, then I believe it will be disastrous for most. I understand that ranchers who a few years ago were well off are at present in a precarious state. Everyone seems to be short of money. With it all, however, the people are bright, hopeful and generous to a fault. They are a very lovable

THE JOYS OF HOMESTEADING

folk and so very anxious to get me "settled in" comfortably. The raising of my salary will be a sacrifice to the people, who do not spend much money on clothes or household furniture or pleasure.

I have learned by now that the isolation of Buffalo is not merely a matter of being fifty-five miles from a railway on the north side and nowhere near one on the east, west and south. The isolation is completed by the crude and rough roads—roads which hold up motor traffic after heavy rains, while the "gumbo" is a thing feared by motorists.

The people here seem completely at the mercy of outside incidents which imperil all their labors to make a living. Generally lack of rain is the chief fault but this year we have it in abundance and I naturally thought that a good season was assured, but not necessarily. The cut worms, which come with the rain, do great destruction as well as the hail storms and hot winds. I have experienced a hail storm but it was too early to do more than damage the garden crop a little. With practically no warning it came upon us and raged for over a quarter of an hour, with savage intensity, leaving the surrounding country looking as if it were buried in snow. The hailstones were nearly as big as walnuts and broke many windows that were not screened. They cut to the ground everything that was peeping above it. Had it been a little later it would have entirely destroyed the crops. I hope we may have no more. Another enemy is the hot wind which will in a short time burn up the crops.

THE SOWER

Ekalaka, Montana

From Rev. E. J. Sipes, Ekalaka, Montana, was received the following:

Ekalaka is a typical western cattle town, forty-two miles from the nearest railroad, to the north; south and southwest, one would go something like a hundred and fifty miles before striking another railway. All transportation must necessarily be by truck, when the roads will permit, and with horses the balance of the time. When it rains the roads are almost impassable, as there is so much "gumbo," which if one has not seen it, is difficult to appreciate, as it cannot be described. When the snow is deep, it sometimes requires four horses several days to draw provisions from the nearest railway point to the inhabitants of the town. And when one remembers this is a large county, and there are people living in this same county as far as ninety miles from Ekalaka, one must realize that our problems are serious. When the farmers harvest their crops, which have been almost a total failure since 1915, some have to haul their grain over one hundred miles by horse and wagon. This eliminates all profit, and causes great suffering among some of the families in the outlying districts.

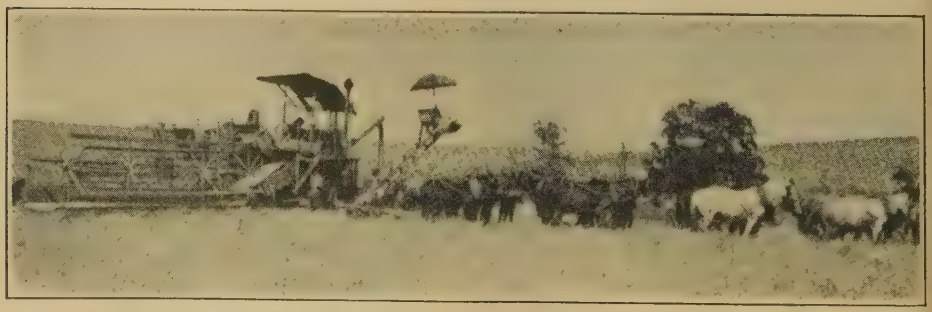
Carter County has something like 5,000 inhabitants, and our little town of Ekalaka about 500. The county high school is situated here, and likewise the only church in the county, and the only minister. There are children in the county who do not know what a Sunday School is. We

are trying to reach these people, but when you consider that we must travel as much as ninety miles over roads well nigh impassable, you will know that they must be neglected.

Let me try to describe a funeral I conducted recently about ninety miles from the railroad. The undertaker and I arrived at the residence of the deceased about two in the afternoon, having traveled the distance of some forty-five miles in an open car through the rain. Soon after, the people began to come in wagons. The services over, we started for the place of interment which was about three miles distant, and where but one other person was buried. It was raining all the time. The undertaker and I in the open Ford went first, then a big wagon in which was the coffin, then an auto or two and the rest of the procession consisted of big wagons, and women and cowboys on horseback. It was indeed a sad procession, and would have looked especially strange to an easterner. After the burial we started home. We had proceeded but a short distance when we got stuck in the mud, but a cowboy came along and tied a rope to the car and the other end around his saddle horn, and together we got out. I will not attempt to describe all our experiences getting home, but about midnight we left the car on the side of a hill, with what seemed to us but little more than the top of the windshield sticking out of the mud. We walked in, getting home somewhere between midnight and morning, having been drenched for hours and very chilly. Experiences like this, or much worse, are very common, and we take them as part of our work.

I mentioned above that the county high school is located here. They expect a hundred young people in the high school alone this fall. They will come into town from ten, twenty, or forty miles or more, and stay until spring. Thus nearly nine months of the year the young people from this great county will be living in Ekalaka. They have been living where they had but little opportunity for church service. Some of the young people have gone out from here to college; others will be going. This church must give these young people the major part of their religious training. Our little church is entirely inadequate for our needs. We have but the auditorium, which seats about a hundred people. There will be enough young people in the high school this winter to fill that, without considering the younger children or adult people. We have to take some of the children out of Sunday School and hear their classes in residences. We have no basement and practically no opportunity of ministering to the social life of our people, and especially to these young people.

At present the religious outlook is more encouraging, the older residents say, than they have ever before known it. We are enjoying our work and are very, very happy, though we seem somewhat isolated.



THE HARVESTER

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

June, 1922	This Year	Last Year	Increase	Decrease
Contributions	$8,244.63	$14,323.25	.....	$6,078.62
From State Societies	2,274.71	2,763.42	.....	488.71
Total	10,519.34	17,086.67	.....	6,567.33
Paid State Societies	4,267.66	6,493.97	.....	2,226.31
Net Available for National Work	6,251.68	10,592.70	.....	4,341.02
Legacies and Matured Conditional Gifts	$18,927.68	$7,513.24	$11,414.44	.....

THREE MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions	$38,736.49	$45,877.39	.....	$7,140.00
From State Societies	10,435.45	10,202.40	$233.05	.....
Total	49,171.94	56,079.79	.....	6,907.85
Paid State Societies	10,445.40	18,684.57	.....	8,239.17
Net Available for National Work	38,726.54	37,395.22	1,331.32	.....
Legacies and Matured Conditional Gifts	$49,475.54	$32,133.61	$17,341.93	.....

July, 1922	This Year	Last Year	Increase	Decrease
Contributions	$12,091.19	$15,132.99	.....	$3,041.80
From State Societies	3,878.21	2,327.23	$1,550.98	.....
Total	15,969.40	17,460.22	.....	1,490.82
Paid State Societies	2,534.49	6,390.47	.....	3,855.98
Net Available for National Work	13,434.91	11,069.75	2,365.16	.....
Legacies and Matured Conditional Gifts	9,830.55	9,578.47	252.08	.....

FOUR MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions	$50,827.68	$61,010.38	.....	$10,182.70
From State Societies	14,313.66	12,529.63	1,784.03	.....
Total	65,141.34	73,540.01	.....	8,398.67
Paid State Societies	12,979.89	25,075.04	.....	12,095.15
Net Available for National Work	52,161.45	48,464.97	3,696.48	.....
Legacies and Matured Conditional Gifts	$59,306.09	$41,712.08	$17,594.01	.....

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

South Shore Church, Chicago, is building a new community house at a cost of about $50,000 to provide for the religious, educational and recreational needs of the community. They have moved and improved the parsonage.

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The old church at Deerfield, Massachusetts, which ministers to most of the boys in Deerfield Academy, which is a close neighbor, is improving its little meeting house, in order to secure better equipment for its important work.

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York Beach, Maine, has recently renovated and improved its house of worship at a cost of about $3,000. At the service of rededication there were twenty baptisms and twenty-eight new members were received into fellowship.

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On Saturday afternoon, June 17th, the Victoria Congregational Church of Jamaica, New York, laid the cornerstone of its new edifice in that rapidly growing suburb. The pastor, Rev. E. C. Macklin, and Secretary James Robert Smith made addresses.

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The dedication of an attractive new house of worship in Dorcas, Florida, has deeply stirred the community, and all the activities of the church have been greatly stimulated. This church is in the western part of the state and is affiliated with the Alabama Conference.

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Brighton Congregational Church in Greater Boston dedicated its beautiful new church on June 25th. This is a fine example of the Colonial type, and replaces the building which was destroyed by fire more than a year ago. This is the fourth edifice which this church has occupied.

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Mount Vernon Heights, New York, laid the cornerstone of the new Congregational Church there on May 28th, the thirtieth anniversary of its organization. The first unit of this building was dedicated five years ago. The pastor, Dr. Charles R. Seymour, was assisted on the present occasion by Dr. James Robert Smith and others.

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Park Congregational Church, Oklahoma City, was dedicated in May with great rejoicing. This is the former Harrison Avenue Church, moved into one of the finest residential sections of the city. The pastor, Rev. Frank H. Fox, preached the dedication sermon, and the people responded with generous thank offerings to the appeal made. The cost of the completed edifice will be about $100,000.

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On Sunday afternoon, June 11th, the cornerstone of the " Church of the Pelhams " was laid with appropriate exercises. This is the former Trinity Congregational Church of New York City, transferred to a new suburban location, under the leadership of Dr. William M. Hess. Dr. Newell Dwight Hillis gave the chief address and Dr. James Robert Smith and others participated in the service.

PILGRIM ARMENIAN CONGREGATIONAL CHURCH, FRESNO, CALIFORNIA

Pilgrim Armenian Church in Fresno

AMERICA has long been a haven of refuge for the Armenians. Many of them come from the schools, colleges and churches planted in their own country by American missionaries. The ideals of freedom, justice and mutual service for the common welfare learned from these missionaries captivated their minds. This looked to them like the land of opportunity. Small colonies of them began to come to our shores. There are perhaps a hundred thousand of them here, in different localities.

There are two hundred and twenty families of them in our Pilgrim Church in Fresno, California. With three hundred and thirty-six enrolled in the membership and two hundred and fifty in the Sunday School this church constitutes a great family whose influence counts much for the betterment of our nation. They love the land of their birth, ravaged though it is by cruel masters, but they love still more this land of liberty and of equal opportunity.

The story of the development of this church is one of peculiar interest. In 1884 several Armenian families had located in Fresno. Naturally they turned to the church which had done so much for their people in Asia Minor, and they worshiped for several months with the First Congregational Church. But many of them were unfamiliar with our language, so they withdrew to enjoy a service of worship in their own tongue.

In 1901 this Pilgrim Armenian Church was organized by advice of an ecclesiastical Council and three weeks later it was formally recognized by the San Joaquin Valley Association. There were only thirteen families in the little group then, and their

leader was a layman of the medical profession, Dr. Nazar Alexanderian. On his departure a little later public services were suspended for a time, and the little church came perilously near extinction.

The Rev. H. H. Santikian came to their rescue and remained as pastor for six years. The forces were reorganized and the inflow of Armenian immigration from the Eastern states gave them many new members. A hall was rented for the Sunday services and midweek meetings were held in the home of the pastor. Lots were purchased for a modest church building.

With the arrival of a new pastor, Rev. Arplar Vartanian, this plan was given up, because the First Congregational Church, being about to build anew, offered them its old property. They gladly seized this opportunity and occupied this building in 1911. They thus came into possession of the building in which they originally worshiped.

Eight years ago they had the good fortune to secure as their pastor the Rev. Manasseh G. Papazian, who had been a pastor in Aintab in Asia Minor, and then pastor of the Armenian Congregational Church in New York City for several years. His wide experience and brilliant ability were a great asset for this church on the Pacific Coast. The old building which the First Congregational Church had abandoned for larger and better quarters became too small for these later occupants. They began to make plans for building something more satisfactory.

Unexpectedly it was found that the First Presbyterian Church had decided to move to a location more advantageous for their work. Their splendid property, including the house of worship and parsonage, was in the market. It seemed to offer a wonderful opportunity to the Pilgrim Armenians. The price looked prohibitive to them at first, but appealing to the Church Building Society for its aid they were encouraged to go ahead. They purchased these attractive and well-equipped buildings for $100,000 and occupied them nearly a year ago. The pastor moved into the new parsonage in September, 1921.

Morning worship on Sundays has been conducted in Armenian, while the Sunday School and Christian Endeavor Society have used English. A sign of progress is seen in the plan adopted last fall of having the morning preaching service and the evening musical service exclusively English on the first and third Sundays of each month. This will bring them into closer fellowship with all Americans, and will help to save the young people to the church.

We have deeper interest in this church because of our sympathy with their suffering brethren across the sea. Declared an independent, self-governing nation by the Allies after the Great War, they have been the victim of Turkish atrocities which have aroused the indignation of the civilized world. While we cannot reach across the ocean to prevent this cruel injustice, we can express our warm fellowship with their kindred in this country by sharing with them the burdens of their church life. We are glad they have found a safe asylum here. They will be valued helpers in our great common work.

"The Church bell, the organ, and the Gothic Cathedral are the contributions of Christianity to Art. The first was invented by Paulinus, Bishop of Nola, about A. D. 400. The second was first used in the Greek Church, and passed into the Western empire about the seventh or eighth century. The third arose in the Revival of beauty of the twelfth century, preceding a little the resurrection of painting."—LECKY.

Where Some of Our Ministers Live

IF one has a lively imagination, the Year Book is very interesting reading. Beyond the pages of figures one's fancy pictures the multitude of churches which fly the Pilgrim banner, and which in every part of our country are seeking to make the ideals of the gospel incarnate in life and conduct.

CONGREGATIONAL PARSONAGE, MADISON, MINNESOTA

When we read that there are three thousand one hundred and two parsonages occupied by the pastors of our churches, we see in our mind's eye the happy homes of our ministers, radiant with good cheer and ringing with voices of childhood. We wonder why the two thousand seven hundred and seventy-one of our Congregational Churches that still have no parsonage do not get busy. Some of these are weak and think they cannot afford such a luxury. But perhaps the reason why they are weak is because they have failed to provide this necessary equipment for a completely efficient church.

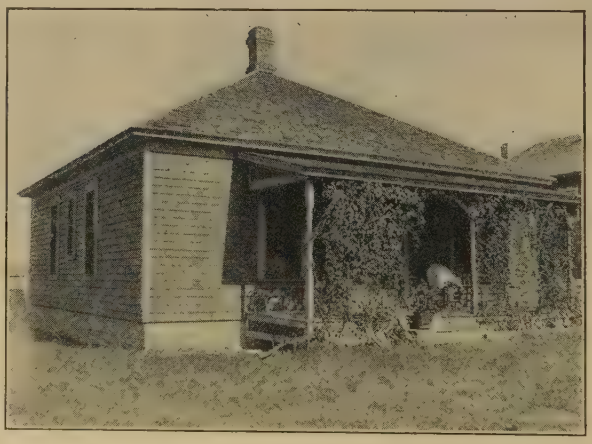
Let us take a little journey through our wide field and see some of the homes which our churches have provided for their pastors.

A refreshing view on a hot day is the picture of the pastor's home in Madison, Minnesota, in its winter garb. This is not its usual winter garb, either, but is the extra finery with which some wild winter storm clothed it, flinging an ermine mantle over its shoulders, and wrapping a great white blanket around its feet. Jack Frost certainly is an artist when he weaves out of the elements of the air such beauty as this snow-clad scene presents. When it comes to shoveling the paths after the snowstorm or breaking the roads through the deep drift, that is another matter. It is a comfort to remember that our minister has a warm, comfortable, weather-tight house to shelter him from the storms. It is winter only part of the year there. One who has seen the beauty of the prairies in the spring, or the waving splendor of acres upon acres of wheat fields in the summer, or the great gathered harvests in the fall, knows that this great state in the Northwest, that provides so much of our daily bread, has

PARSONAGE, YUCAIPA, CALIFORNIA

its periods of radiant sunshine as well as of winter snow. Electric fans are as welcome there as anywhere.

As a contrast to the snow-clad home, look at the bungalow parsonage in Yucaipa, California, with the minister and his wife at the door to give you welcome. In this land of sunshine and flowers such a home becomes in time a bower of beauty. Climbing roses enwreath it. Wistaria hangs its banners over the porch. Within there are no stairs to vex the weary feet. Everything is on the first floor for the convenience of the housewife. The outlook is upon that combination of mountain and valley and sea which makes the sunset state a Mecca for the tourist as well as a beautiful home for its residents. These two views show the wide variety of the field in which the Church Building Society does its work.



PARSONAGE, SENECA, NEBRASKA

Still another type of these homes for ministers is seen in the parsonage at Seneca, Nebraska. Within these walls the knight-errant of the gospel has his castle, his refuge from the pursuing cares of the world, his resting place after the toils of parish work, his cosy corner where with the mistress of the manse he may enjoy the quiet of a home. We are getting away from the hired man theory of a pastorate. We no longer think that a church is rendering efficient service for the Kingdom if it tries to get along on the cheap plan, having a pulpit supply from week to week, or from year to year. We hold that a church ought to have a regular and permanent pastor if it is to organize its work so as to secure the best results, and that it is not properly equipped for its work unless it has a good home for the pastor to live in. It gives us pleasure to know that the Church Building Society has helped to provide one thousand four hundred and thirty-nine such homes for our pastors.

Another type of parsonage is seen in the minister's home in Scranton, Pennsylvania, in which this Society is greatly interested. It does not pretend to be a palace. It would not do for Beacon Hill in Boston or the Chicago Boulevard. But it is so good that the herald of the cross who lives in it sings, "The dearest spot on earth to me is home, sweet home." We hope it contains a good sized living-room where the members of his flock can be made welcome; a pleasant dining-room big enough for the Thanksgiving turkey which one of his parishioners will send him; a well-appointed kitchen; an up-to-date bathroom; several pleasant bedrooms conducive to happy dreams; and a pastor's study where he may read and think that the intellectual reservoir from which he draws may always be brim full. Not every parsonage is large enough for such an equipment of rooms, but it ought to be.

It is not strange that many persons have been especially drawn toward this special feature of the work of the Church Building Society. Temple

PURITAN CONGREGATIONAL CHURCH PARSONAGE, SCRANTON, PENNSYLVANIA

building is a great thing, but home building is quite as important. To provide a shelter, a workshop, a home for the missionary and his family enables the prophet of the Lord to do his best. The parsonage has unique importance in the progress of the Kingdom. It is the headquarters tent on the firing line. The captain of the host summons his lieutenants here to talk over the work to be done.

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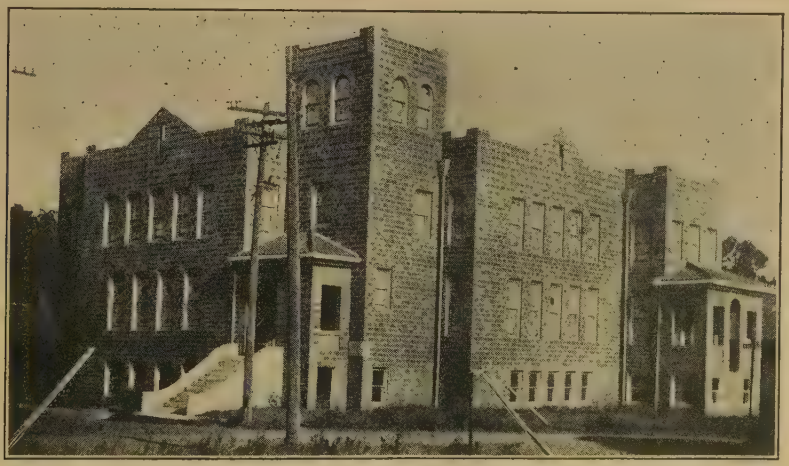
IN PALESTINE, TEXAS

IN the eastern part of Texas, in the busy little city of Palestine, which has more than 11,000 people, our Congregational Church has been at work for more than forty years. By the aid of the Church Building Society it erected a very attractive house of worship, but it was located near the railway. Before long the tracks multiplied on two or three sides of the church. The switching of trains during the hour of service sometimes drowned the voice of the preacher. He had a constant battle with the noise. The situation became impossible. Generous friends in Texas assisted them to secure new lots in one of the best locations in the city.

The pastor at that time, Rev. Paul C. Burhans, worked with a local architect to design a building which should include both a place of worship and a parish house in which all the religious, educational and recreational needs of the community could be met. Again they turned to their old friend, the Church Building Society, for assistance, and new grants and loans were voted. At last the work is completed. Ill health compelled Mr. Burhans to give up his heroic service in Palestine, but the church goes forward under new leadership and we hope it will attain marked success with this fine equipment.



CONGREGATIONAL CHURCH, PALESTINE, TEXAS

Churches That Outlive Their Usefulness

IT sometimes happens that a church which has had a long and useful career finds itself so reduced in strength that the continuance of its work is impossible. Its handful of members cannot support the work. It fades out and disappears. Its house of worship, unoccupied and neglected, stands for a time a melancholy relic of the past, and is finally sold for a pitiful fraction of its original cost. Thoughtless people then say this shows that there are too many churches. What a frightful waste of money to build this sanctuary where it had to be abandoned. It were better not to organize churches or build meeting houses except in localities where there is a certainty that there will be permanent need of them.

But such persons forget the inevitable changes that come to many communities. Many towns once populous and flourishing are left depleted and stranded after the course of years. The business that built them up has disappeared. The people have gone and the houses are empty. In some country districts the thrifty families that once made the farms resplendent with huge crops have disappeared, the buildings where they lived are tumbling down, and bears and wildcats are coming back to infest the forests. Especially in cities does it happen that a locality once teeming with life so changes that there is no constituency left to support a church which was formerly strong and successful. It should be remembered, too, that the work done in the years when the church, now given up, was in full tide of its strength and prosperity abundantly justified all the outlay of effort and money put into it. Hundreds thronged the courts of the Lord's house; many hearts were comforted and blessed by the gospel message; hundreds of children were trained into ideals and habits of noble living; and multitudes of the careless and indifferent were won into the Christian life. Many a church, for scores of years a mighty power for good, was eventually obliged to give up its work because changes in the community left it high and dry on the rocks.

Two churches on the same street in one city were forced out of business by the encroachment of railway needs. One sanctuary became a stable, and the other the office building of an express company. But the vast good done by these organizations before they were driven from that locality was beyond computation. A certain town on the Pacific Coast was once full of teeming life. It was expected to become an important seaport. It is now full of abandoned houses and business blocks. But the little Church, established in the days of its prosperity, was wisely planted and was a moral force of immense value to the families gathered there, though now it is unable to go forward. In a New England town there stood for years an unoccupied Colonial meeting house, a forlorn monument of the ambitious hopes of a former generation. For a time it was a center of useful work. Even when they could no longer have a regular minister the occasional services in it were a community blessing. At last it was only occupied by the bats and birds and the building was taken down. But who can calculate the amount of good it did in its earlier days?

We could wish for every church a perpetual and increasingly useful life. But if changes compel it to cease its work, its building should be sold, and the proceeds should be put into the erection of another church elsewhere. The money should not be diverted from the purpose for which it was given. Having been donated for church building, it should be conserved and used for that purpose only.

The New Plymouth Church in Sherrill, New York

SHERRILL is a little city of 2,500, with as many more within three miles. It is growing so fast that some predict that the population will be a hundred percent larger in five years. It has an all-American population. Nine-tenths of the people are Protestants. It is a city of young families and growing children. Many who work here have to live elsewhere, coming by motors or on bicycles. There is an active demand for more houses.

Three small local churches with very inadequate accommodations vainly tried to meet the spiritual needs of the 5,000 people within three miles. People were of many faiths, and orders, but not half of them had their membership here. Not fifty percent of the children were in any Sunday School. The time was ripe for action.

Our Plymouth Church, eight years old, abandoned its poor location, secured a central site near the high school, and built this beautiful Colonial Church. It has not only a fine auditorium with a seating capacity of four hundred and capable of enlargement, but it has a modern community annex for educational and social needs. They are inviting people to bring their church letters. They will bar no Christian from membership, regardless of denominational affiliation or previous beliefs or opinions. They seek to serve the entire community.

The dedication was a joyful occasion last February, and the church is moving forward to render a large service to young and old in this $60,000 plant. The people of Sherrill are to be congratulated on having a house of worship of such a satisfying architectural type. Moreover, they are planning their work in it in such a broad and friendly spirit that this is likely to be a community center which will attract the cooperation of many people of differing views, gladly uniting in a common effort for the blessing and betterment of all the peoples. This is a church home for everybody.

"The end of religion is to become like the object of worship."

—*Augustine.*

CONGREGATIONAL CHURCH, SHERRILL, NEW YORK

THE CONGREGATIONAL EDUCATION SOCIETY

September, 1921, was Religious Education Month for Montana Congregationalism. May September, 1922, be Religious Education Month for Congregationalism in every state in the Union!

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The little town of Batavia, Illinois, reports a Week Day School of Religious Education, more than ninety per cent of the children in the grades receiving religious instruction.

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Young People's Conferences are becoming more and more popular. During 1921, eleven Congregational Conferences for young people were held. The report of young people's work for 1922 will include a larger number of these conferences.

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Members of the Young Men's and High School Boys' classes of a Massachusetts church have shown in a very practical way their interest in their classes and their church. They have built their own class rooms, of course, under the direction of an experienced builder.

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" A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society." There are in this country more than 27,000,000 American youth under twenty-five years of age who are not affiliated with any church school or other institution for religious training. Of these, we, as Congregationalists, are responsible for 1,350,000. We are touching the lives of about 743,000 children and youth. These figures constitute a challenge to the church.

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Professor Erwin L. Shaver of Hendrix College made a survey of week day religious education for the Religious Education Association. (For full results of this survey see the April issue of *Religious Education.* He found 324 distinct schools, some of them in a local church and some community efforts. Twenty-five thousand, one hundred and six children were receiving instruction in these schools. Whole communities are working together most successfully in this enterprise. A pamphlet by William Grant Seaman and Mary Elizabeth Abernathy entitled " Community Schools for Weekday Religious Instruction " tells of the community work in Gary, Indiana. It is published by the Board of Education in Gary. Another pamphlet called " Van Wert Plan of Weekday Religious Instruction " by May K. Cowles and Ernest Irving Antrim (address the Pioneer Press, Van Wert, Ohio) tells of work in a small rural community.

On the other hand when one church has seen this need it has often found it impossible to persuade others in the community to undertake a united piece of work. Under such circumstances the individual church has sometimes made the start and proved the value of the undertaking. The Congregational Church in Hyde Park, Massachusetts, is a good example of such an undertaking. The other churches of the town are now beginning to share in the school but for three years or more the children of this one church have had two great blessings: more instruction in religion and adequate religious activities on the week day.

Religion on the Week Day

By Mrs. Millacent P. Yarrow

WE want the boys and girls growing up in our churches to live their religion on the six other days of the week as well as on Sundays. Experience indicates, and it is sound psychology, that the child who is taught religion on the week day finds it more natural to practice week day religion than does the child taught only on Sundays. The number of churches that recognize this fact and meet it by providing week day religious instruction is increasing rapidly. Many believe that the most important subject today before the church is this matter of carrying religious instruction out beyond the Sunday into week days.

Other prime reasons for week day instruction aside from its closer relating of religion to the child's week day life are:

1. The insufficient time at present possible for religious instruction.

2. The need for stronger and more adequate work than is now being done in most of our Sunday schools.

3. The opportunity for types of expressional work necessary to the child's fullest religious experience not possible on Sunday.

4. In the mind of the children an increased dignity in their religious lessons by bringing these lessons more closely to parallel public school lessons. The voluntary nature of the Sunday session results too often in a disrespect in the mind of children under fifteen for the work offered.

Dr. Henry F. Cope's recent book "The Week-day Church School" is a satisfactory compendium of information regarding the methods of work in certain communities where the week day school has been longest and most efficiently carried on. February, April and June numbers of *Religious Education,* the Journal of the Religious Education Association, are given almost wholly to this subject. The June *Church School* contains report and "findings" of the recent meeting of the Religious Education Association which was given over wholly to this subject.

One strong leader is quoted as saying after this recent week day conference, he hoped many churches would be given the grace to stay out of this work until they were really prepared to undertake it. This is a wise warning and yet it does not mean that we should take our ease and not make this needed preparation at once. The interests of our boys and girls, America and the world, demand something more and better than we are doing in religious nurture.

Churches that are beginning to consider this sort of work are constantly making the following inquiries: How manage, how administer and how finance the work? What relation with the public schools? What curriculum?

1. How manage and administer? In an individual church the work is often under the general direction of the religious education committee. In some cases it is directly under the management and administration of the pastor. In others some layman (or woman) with the sanction of the leadership of the church carries on a class in week day instruction. Where the enterprise is a community affair it has usually been found wise to establish a community board of religious education on which representatives of the different churches serve, chosen for that position either by their churches or by community groups.

Sometimes a ministerial union, a committee of a church federation, or a county or district Sunday School association has assumed responsibility for weekday instruction. In any case it has been found necessary to put in the hands of one capable instructor the direction of the whole

work. This does not refer to communities where several of the churches individually care for their own children, opening their buildings for week day classes but having no common program or united work. These are not properly community enterprises.

In most cases well trained paid teachers have been found necessary to the success of week day community schools.

2. **Relation with the public schools.** When it is possible to arrange with public schools for the dismission of pupils whose parents or guardians send such written request, two grades at a time are usually sent out into the churches nearest to each school building and by carefully preparing a schedule it becomes possible to use the whole time of well equipped teachers of religion throughout the week. There is no infringement of the principle of separation of church and state in this use of a part of the children's school day for religious instruction. They are dismissed for their lesson in religion just as children have always been excused at the parents' request for regular music lessons or other studies. The practical difficulty involved in dismissing part and not all of the children of a grade at a given period and of keeping track of attendance is small and has been successfully worked out without friction or dissatisfaction in such places as Gary, Indiana; Toledo, Van Wert, Ohio and others.

It has been found wise to make no attempt to secure time from the public school until real co-operation is secured between those interested in religious education and those concerned in public education. When a worthwhile program is demonstrated by weekday classes held outside the school hours, the respect and cooperation of the school authorities is readily won. In several places Protestant and Catholic churches are working together on this preliminary step, demonstrating that something can be done and awaiting recognition from the community.

Public school buildings have in some cases been used for classes in religion and public school teachers engaged, during the hour set aside for religious instruction, to teach these classes. Here is a matter which clearly does involve the principle of separation of church and state. Much has been sacrificed to bring about our American freedom in this respect and the greatest care should be used at this point to lose nothing of the ground gained. We have recognized that religion cannot be successfully taught in a democratic public school system because sectarianism cannot be satisfactorily disposed of by majorities. The smallest group and even the individual must be protected in his freedom of faith. For these reasons it is worth our while to make the sacrifice always to find or provide some other nearby suitable classroom and avoid consistently the use of the public school building and for the same reasons to employ other than public school teachers during public school hours.

The question of public school credit for work done in weekday classes in the Bible is an open one. Such credit is explicitly permitted by state law in several states. It is prohibited by law nowhere. It should, however, be realized from the first that only a part of the work which we all want to do in weekday classes *can* be thus "credited." The best of what is given can never be measured by school board tests. "Credits" are not given for growth in character!

3. **How finance?** The work in the local church is financed by the church, carried in its regular budget, in places where it is best established. The financing of community work has been done in various ways. In Malden, Massachusetts, the various churches contribute toward the work, carrying the item in most cases in their regular church budget. In

Gary, Indiana, the local churches in this way carry part of the total expense, private subscription furnishes part. As the work here has been looked upon as demonstration work for the whole country, denominational boards have made contribution year by year to the work and are still doing so. It has proved extremely important that the whole financial burden be underwritten at the outset, that nothing be left on faith, trusting that a greater interest later in the year may lead the community to pay for work already done. Churches rise to the occasion and meet the bills but do not do so happily and weekday instruction receives a set-back.

4. **Curriculum.** Futile is the weekday school of religion that is not teaching religion. Not a course in ethics, nor a study of the Bible as literature or history only, can satisfy the requirements for religious instruction. Religion must be carried to the pupil. The material of instruction is at the moment presenting the greatest difficulty in most places as we are not yet able to hand out material satisfactorily prepared and thoroughly well suited to use in these week day schools. It is true that several of the denominational and some other houses are advertising "Complete weekday lesson material," but have usually only renamed their graded Sunday school material.

Recognizing the distinct advantage that the weekday opportunity gives in the closer relationship it makes in the child's mind between his religion and his daily life, the weekday curriculum should be prepared with this clearly in view. Moreover we should keep consistently before us the fact that the child who comes to us on Sunday and again on Wednesday is the same child and that the absence of any relation between his Sunday lesson and his weekday lesson in religion must be confusing in his mind and impair the usefulness of both. We believe it necessary to seek for a genuine correlation between the work of Sunday and the weekday. It has been argued that the child himself is the correlating agency, that he will adjust in his own mind these two unrelated types of instruction and will discover their unity. This at best is a guess. Experience points to many failures at this point.

Our own contribution as Congregationalists in the field of weekday curriculum is being made with these two ends in view. We have prepared work covering the first six years of school life, grades 1-6 inclusive. It has all been prepared distinctly with a view to relating religion to the child's weekday activities. It has on the other hand taken into account the Sunday instruction and undertakes to carry out into the weekday life of the child those lessons in virtuous life, loving relationship to the heavenly Father and joyful service to others which the Sunday lessons are designed to teach. It attempts to work down into the child's habits and attitudes those graces of life which shall make him in very truth a Christian child.

It is the purpose of this work to provide for the whole program of the weekday session — instructional, expressional and recreational. The lessons of the Sunday school are here put into practice. The spirit of the whole hour is one of social, happy service and fellowship.

We try to provide that the child not only hears about service, but does it, not only hears about fairness in play, but practices it with us.

Note how in the "Mayflower Program Book" through the whole program on the topic "Our Share in Our Homes," the Christian teacher carries over into the spirit and conduct of the child those principles of helpfulness and cooperation that are Christian. Story, games, work and song all contribute their part toward this end. "Our share in our Church School," "Our

Share in our Town," " Our Nearby World" and " Our Faraway World" all bring into the child's every day life the missionary attitude, the habit of giving, of serving, of loving. Here is the weekday life of the child taken up and spiritualized, made religious. And here is the spirit of the Sunday lessons carried over into the child's weekday.

These Mayflower Program books are intended for the primary years. For the juniors, grades five, six and seven, is prepared " The Junior Citizen," a course like the former of full programs, carefully suited to the needs of the older child. Investigation, memory work, dramatization and club organizations are features having special appeal for the junior.

For the next two groups, junior high school and high school pupils, we recommend as admirably suited to the peculiar needs of these years two books by Rev. Harold B. Hunting. Both correlate adequately with Sunday lessons and both tend to make religion a natural, every day, not merely Sunday, affair. For grades 7 and 8 " Hebrew Life and Times," a new work finely illustrated, opens up to the easy understanding of the junior high school pupil the times and manners of the old Palestine where the patriarchs, the prophets and the Master himself lived and served the world. Every page of their Bible will mean more to the boys and girls who study this attractive book and the religion of every day will be more possible to them.

Charmingly written from the high school approach is " The Story of Our Bible," well illustrated. This is, for the high school understanding, an " introduction " to the Bible. Every book of the Bible is made comprehensive to the youth. Its historical setting, its style and purpose are presented so that its gift to our day becomes evident and irresistible.

Other material might be catalogued but we would rather suggest that all curriculum material be judged from this suggested point of view, is it helping the child to take into his every day life his religious instruction and is it making for the unity and simplicity of his religious ideas? What is our end and aim—subject matter, to have the child able to say certain things and to grasp intelligently certain facts, or instead is it the molding of a life in a natural, full Christian development, suited to the years we are teaching? If it is the latter, we shall choose not for content first but for the results in life which we may expect from the material in hand. Those using the " Mayflower Program Book " for the past year tell us of such results as the changing of a self-centered, willful life into a child of growing thoughtfulness for and cooperation with others. Here is the test.

COMPARATIVE STATEMENT

		Churches and Individuals	W.H.M.Us.	Legacies	TOTALS
RECEIPTS FOR JUNE 1922	This year.....	$4,178.00	$1,345.00	$4,114.00	$9,637.00
	Last year.....	6,167.00	681.00	3,172.00	10,020.00
	Increase.....	.....	$664.00	$942.00	$1,606.00
	Decrease	$1,989.00	.....	.....	1,989.00
RECEIPTS FOR JULY 1922	This year.....	$6,043.00	$672.00	$13,266.00	$19,981.00
	Last year.....	8,454.00	163.00	.....	8,617.00
	Increase.....	.....	$509.00	$13,266.00	$13,775.00
	Decrease	$2,411.00	.....	.....	2,411.00

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

An Open Letter to Pastors

THE Congregational Foundation for Education, established by ote of the National Council in 1921, as been at work for some months. nvestigations among our institu- ions have disclosed difficult and des- erate situations which call for aid as oon as funds are available. In some uarters the problems are so acute as o demand immediate and generous elp. Hence the necessity that the oundation secure funds for its work.

The National Council commissioned he new organization to supplement s apportionment receipts sufficiently to bring the total for dis- ribution up to $500,000 this year.

am disposed to agree with Dr. olt of the Education Society, that f our movement is to succeed in marked way, it must have the demo- ratic support of the denomination. herefore, I am asking for the organ- zation of College Clubs in all of our hurches. Outstanding pastors of he denomination have already signi- ed their willingness to assist.

We should have in every church a lub made up of those who have at- ended college, who are in college, or vho expect to go to college, and the arents of former, present and pros- ective college students, together ith others interested in college deals. By getting these forces to- ether and informing them regarding he needs of Christian education, I elieve that we shall create an enthu- iasm for our work that will carry it orward to success.

Appended is a sample form of con- titution for the clubs and the Foun- ation stands ready to supply neces- ary information to aid in developing nterest in this work. Each club is asked to assume the task of sending to the Foundation *a minimum* of one-half as many dollars as there are members of the church with which it is connected. *To match membership dollar for dollar would be better.* This money may be raised in a variety of ways and the Foundation is ready to suggest methods of procedure. If we can have complete organization in the country, we shall be able to meet the National Council's expectation. Backed by the College Clubs we may go confidently to men of wealth and ask them to build our permanent foundation of many millions.

Dr. William E. Barton, Moderator, and Dr. Charles E. Burton, Secretary, of the National Council of Congregational Churches, have given approval to the College Club idea. Many clubs are already in the making and I am expecting that we shall have little difficulty in developing interest everywhere.

May we not count on your church to give enthusiastic support to this movement? Unless we act promptly, some of our worthy institutions will be forced to close.

G. W. NASH, *President.*

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SUGGESTED CONSTITUTION

Affirming the necessity of religion in education and of education in the realization of the highest spiritual values of life, and recognizing our Congregational colleges, theological seminaries, training schools, and academies as the medium for attaining these ideals, we hereby organize the College Club of the..... Congregational Church of.....

Name: The College Club of..... .....Congregational Church.

Members: This club shall be open to all members of the church and congregation of.....church. Signing of the roll will admit any eligible person to active membership.

Purpose: To inform ourselves regarding the educational institutions of our denomination, their contribution to church and society, their interests, opportunities, and needs.

To give earnest and prayerful support to these institutions in the work which they are doing for the youth of the church and the country.

Specifically to contribute or secure for the immediate needs and permanent resources of these institutions during the year ending May 1, 1923, and in each subsequent year for a period of five years at least half as many dollars as there are members of the church. These funds shall be transferred to the Congregational Foundation for Education which is now the authorized agent of the National Council in promoting educational institutions. The Foundation will cooperate with the Club in every way to advance the interests which are common to both.

Officers: The officers of the Club shall include a president, a vice-president, a secretary and treasurer, and an executive committee. The executive committee shall consist of the officers, the pastor and superintendent of the Sunday School ex-officio, and two other members chosen by the Club. The officers shall be elected for one year and the two additional members of the executive committee for two years.

Meetings: Time, place and frequency of meetings shall be determined by the Club in conformity with its activities, but at least one meeting shall be held each month during the school year. Conduct of meetings shall be in accordance with Roberts' Rules of Order and all members shall have an equal voice in the election of officers, determining of policies, and such other business as is brought before the Club.

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POLICY OF THE FOUNDATION

Recommended, That in accord with the purposes of the Foundation, we proceed to accumulate all available data bearing on the work and needs of all institutions of higher learning associated with the Congregational fellowship, such data to include material bearing on curriculum, resources, budget and publications; and that the President be authorized to increase the personnel and equipment of his office to cover this work.

Recommended, That in every practicable way the Foundation proceed at once to urge upon the churches and individuals the immediate need of resources for its work; and that the President be authorized to take such steps as may be necessary to give effect to this recommendation.

Recommended, That, in seeking to meet the needs and requests of institutions, the Foundation will have in mind:

1. A careful appreciation of all the values represented in these institutions.
2. The conservation of trusts committed to them.
3. The relation of such institutions to such a general distribution of educational privileges as in scope and geographical location shall both effectively and economically serve the wide interests of Christian education.
4. The approval of local and state Congregational bodies which shall be a necessary condition of assistance.

Recommended, That in view of the present emergency in many institutions and the inadequacy of funds immediately available, the Foundation will encourage the following policy for the immediate future:

1. The establishment of cooperative relations between institutions where practicable.
2. The maintenance of certain institutions as Junior Colleges, such arrangement being without prejudice as to the future.
3. The development of such a system of transfers and scholarships as shall meet the present situation.

Moved, That as the basis of the above considerations, the President, with the approval of the Executive Committee, recommend to the July meeting of the Foundation:

1. A list of institutions to which the Foundation is ready to extend recognition and cooperation.
2. A budget of appropriations for the coming year.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Great Hours in Summer Days

By Olive Pearson

ONE simply can't be despondent over our young folks and especially our Congregational young people when one once learns about their interests and activities during these summer months. The writer has been privileged to meet with six of our summer conferences. Over seven hundred young people from our churches and Sunday Schools voluntarily spending a week of their vacation period, and many of them their year's savings, in fellowship for training in Christian leadership! This fact linked with the knowledge that fifty out of over two hundred and fifty volunteers are giving their entire vacation in Student Service under the commission of the Sunday School Extension Society is sufficient to challenge any pessimist. It is indicative of what hundreds of others would do, if they knew and could be given the opportunity.

WHERE GREAT THOUGHTS COME

The leadership in all these conferences was voluntary service on the part of pastors, secretaries, and others; and it was prepared service, too. Churches whose ministers rendered such services may be proud. I never felt the spirit of simple truth-searching statements more keenly than in these Bible Mission-Study and Life-Work classes.

Of course, one can't tell all about it. When a group of forty to two hundred young people gather, things vary in relation to location, program, and leadership; and being Congregational in form, nothing was cut and dried, in thinking or presentation.

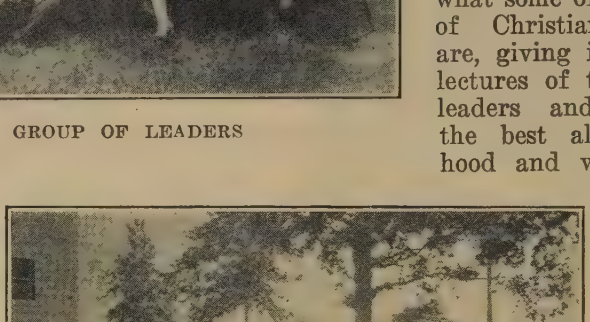
Bible classes were required. No two instructors dealt with this study in the same way, yet all provoked a real relish for reading and using the Bible "not as a book of texts but as a text book." Many of the young people came to a simple, clear, comprehension of the reason for their Christian faith.

When it comes to the Mission Study classes, I doubt very much that the year-round adult missionary meetings will do as much intensive study through the whole year as came from these groups or will stir more real interest. Perhaps the fact that these students were all potential missionaries bent on making their lives count for the very most intensified the interest. "Carrying the Christian Message" was generally used as the text book. It gives glimpses of

A GROUP OF LEADERS

young folks as the lecture hours. Many of us were happily enlightened about the ministry and missionaries. Those leaders who won the volley ball games, the minister who won in the swimming contest, the missionary who won the tennis championship, showed what some of the qualities of Christian leadership are, giving import to the lectures of the respective leaders and challenging the best all-round manhood and womanhood to follow in their train

Congregational leaders in various fields of Christian service.



BETWEEN STUDY HOURS AND SUNSET SERVICE

Young People Conference and Student Service are comparatively new movements, it is true, but those who fail to support them are considerably behind the times. They are the hope of our churches for developing wholesom

Christian leadership and life-work courses were very well attended. They introduced types of service and ways of doing things to groups who were seeking just that. Then there were courses in church history, dramatics as related to the church, pageants, and music, devotional periods, and some quiet hours, all uniting with one great object in view.

Not the least inspiring moments were during "eats" and "stunt" programs. Maybe you cannot realize it without being on the ground, but faculty stunts and leadership in athletics are as great an inspiration and expansion of ideas to

A MISSION STUDY GROUP

Christian living and leading out those young people into ways of happy Christian service.

Our young folks are stable, seriously thinking, wholesomely living, and simply want avenues for the expression of the abundant life in Christian service. They are ready to meet the new conditions of a new day. They want to live and serve in the spirit emphasized by Dean Kousmaniere who says: "Service is something more than hurrying about on kindly errands. The ideal is to make our relationship with God so real that we cannot help ourselves, we must serve. Whenever we are serving a human being we are following Christ's example. Whenever we are serving, we are doing Christ's work with Him."

KODAKING THE FACULTY

* * *

OF COURSE IT PAYS

ONE of our Superintendents in the Southland says that a prominent business man and effective church worker, when a boy of ten, one winter, while in Alabama, had actually seen three flakes of snow. In some sections of the South, few of the boys and girls of our Sunday Schools have seen even three flakes of snow, but they are just the same human lads and lassies as are found in Connecticut, New York, Minnesota, and the Dakotas. Hence the story of Sunday School Extension work is essentially the same, irrespective of location, and the men and women behind it as field workers unite in telling a story of consecration and courage.

One of our extension workers in the Northwest draws attention to the fact that our work is bearing fruit as seen in the large increase in Sunday School membership. He pays a tribute to the value of Missionary Education, which he declares brings large returns wherever it is promoted. This is evidenced by the figures in his possession showing growing interest in missionary literature and apportionment returns. The plan is to mobilize every possible resource in organizing new schools, each church being urged to bring into being and maintain at least one such school. Then follows similar organized effort for religious educational work, evangelism, Vacation Bible Schools, weekday religious instructions, and throughout the entire year special activities for both boys and girls.

Now back to the Southland and to a message bringing out very clearly the value of the missionary Sunday School worker to the country church and rural community generally: At a religious educational institute, where a program such as was carried out would years ago have been an impossibility, nearly two hundred young people, through the planting and nourishing of definite Sunday School work, are developing qualities of leadership. A number of the pupils are rendering fine service as teachers, and as this work increases in effectiveness, it means the transformation of a large section of one of the best counties in a southeastern state.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

The Summertime of the Veterans

By William A. Rice, D.D.

IN the quarterly letter sent to the pensioners with their July checks, Secretary Mills placed emphasis upon the midsummer season. I quote a few sentences from his letter:

"I send you herewith summertime greetings in the hope that the season of blossoming flowers and sunny skies is for you a season of good cheer.

"I like to think that many of you are able to have the delight of a summer garden. There came to me some time ago a picture of one on the roll standing in the midst of such a garden. I should be glad of any other such snapshots of your life.

"With the abundance of the earth as a token of a kindly Providence, may your hearts rejoice in the divine gifts to the soul. May the fragrance and beauty of the flowers symbolize for you the touch of God upon human life. May he fill the garden of your heart with the flowers of faith and the fragrance of love."

The replies to this letter show that it was greatly appreciated. It brought thoughts of beauty and gladness. I quote from these letters and present some of the garden snapshots sent in.

From a widow: "I appreciated very much the letter and wish I had some snapshots to send you of the little rose garden I try to care for."

From a minister who has passed his seventy-seventh birthday: "I very much enjoyed the reading of your

A VETERAN IN THE MIDST OF THE ROSES.

kind letter. It reminded me of the years gone by. I could see my home both in and out as a minute paradise containing flowers of all descriptions that could be grown in this section. But alas! I cannot now see one ray of light, but I enjoy the fragrance of foliage and flowers and feel grateful that I had the privilege of seeing what I did see previous to 1917."

This brother is making the most out of the senses which he has not lost.

From a minister: "I will be much pleased to send you the photograph of some of my work in the garden, also of myself marketing fruits as I hunt around and get as much fruit to sell as I can find during the season."

We have here a splendid example of self-help.

From a minister: "A few days after I received your letter I had a stroke of paralysis. I was in good health and in less than five minutes I was a helpless invalid. I was preparing for a good garden to help out our living and in fact I had commenced the day before to make a strawberry bed. I had a few plants out and was intending to continue the work the next day. But it was not so ordered."

This letter is not without its pathos but illustrates the heroic endeavor of these men to do what they can.

The accompanying picture was taken on the Golden Wedding Anniversary of a minister in Florida who is eighty-three and his wife eighty-one. He writes as follows:

"You very kindly express the desire to know something about our surroundings.' God gives us flowers from our own garden to cheer our table three hundred and sixty-five days in the year. We had red, white and blue flowers in red, white and blue vases on our dining table on July 4th. On Sunday, July 9th, we had a dinner bouquet composed of Geranium leaf, Harvest Moon, Callipsis, Zinnia, Marigold, Plumbago, Ageratum and Bleeding-heart."

I can appreciate all this brother has written for I have seen him and his wife in their home in Florida. Their garden space is not large but by taking advantage of the favorable climate of Forida they have made their place beautiful and all by their own labor. The golden wedding picture presented was taken while they stood close to the south side of their house. The foliage on the left is the rapidly growing tropical result of the wife's planting. It is interesting to know that there are trees of the following kinds: Avocado Pear, Mangoe, Grape Fruit, Orange, Lime, Cocoanut, Pecan, Egg Tree, Grape Vine, Guava. This brother has a decided advantage in the matter of the cultivation of flowers and vegetables and fruits over others because of the wonderful climate where he lives.

THEIR GOLDEN ANNIVERSARY

We have space but for one other quotation and that from the letter of a minister in his eighty-sixth year, whose face appears in the midst of the roses. He writes:

"When we came upon this place the lot was merely mud and weeds. It was also a long used highway for shortening the distance around two blocks. I found that my garden did not stop this intruding and erected a trellis across the back of the lot and

covered it with some half-dozen kinds of climbing roses. This proved effective. The roses have developed so as to become an attraction in the neighborhood and one day a photographer appeared and took some pictures. When he showed them to me later, I found he had caught me while I was gathering roses for his wife."

This explains our good fortune in having a picture of this minister in the midst of the roses. Many others to whom Secretary Mills' quarterly letter went in their responses have revealed that the gardens of their hearts have been filled "with the flowers of faith and the fragrance of love."

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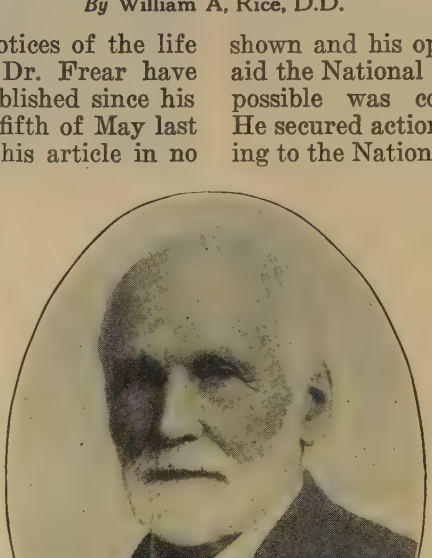
DR. WALTER FREAR—A PERSONAL NOTE

By William A. Rice, D.D.

MANY worthy notices of the life and work of Dr. Frear have been written and published since his death on the twenty-fifth of May last aged ninety-four. This article in no sense attempts to review his life work, so remarkable in time and efficiency. It is rather the word of one who was brought into touch with him late in his life through mutual tasks and in that experience saw something of his noble character and great heart.



WALTER FREAR, D. D.

We entered upon our work for aged ministers at nearly the same time. He in 1903 and I in 1902. He was Secretary and Treasurer of the Ministerial Relief Society of the Northern California Conference for about eighteen years and gave to it a most beautiful and tender administration. Our acquaintance began by correspondence and cooperation in the early years of our service. His letters and general attitude toward the National Ministerial Relief Society were most cordial and helpful. The friendly and brotherly spirit shown and his open-hearted desire to aid the National Society in every way possible was constantly displayed. He secured action by his Board granting to the National Society a generous percentage of the annual receipts of the Northern California Society. In several instances, at our request, he acted as the representative of the National Board in collecting funds given to it by individuals residing within the bounds of his field and looked after pensioners of the National Board residing near him.

When he attended the National Council in Boston in 1910, he was, I believe, in his eighty-second year. On his way to Boston, he stopped in New York and called upon me in my office. It was the first time I had met him. This photograph was taken about that time. It is just as he looked when I first greeted him. Any one can see that it is the face of a Christian gentleman, gracious, generous, kindly and inspiring. I had learned to love him through his letters, but I loved

him more when I looked into his face, grasped his hand and heard his voice. There was a tenderness and frankness in his speech that at once won confidence and respect.

After that meeting our continued correspondence and fellowship in the service of our brother ministers in their age and infirmities bound us together in bonds that are not broken, even in death. When my own impaired health laid me aside at seventy, while he was still in the active service at ninety-two he wrote me a beautiful letter of sympathy and good cheer. The world is far richer for such a life. It was good of our Father to let him live so long and serve so well.

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THE ANNUITY FUND

Statement for six months ending June 30, 1922.

Active members, June 30, 1922, 1,665, of whom 1,455 were under the Original Plan and 210 under the Expanded Plan, and 58 Annuitants under the Original Plan, making a total of 1,723. Of the Annuitants, 27 were receiving Old Age Annuities; 3 Disability Annuities; 27 Widows' Annuities, 1 Orphan's Annuity.

New members received under the Expanded Plan, 42, including 9 transfers from the Original Plan. Decrease under the Original Plan by cancellation or transfer, 11.

Churches reported as sharing in the Pastor's annual dues, 74; total number of churches on Honor Roll, 194.

Assets increased from $723,981 to $920,581.

Receipts for the Supplementary Fund, under the Apportionment for 1921 but paid in 1922, $10,678.26; Total under 1921 Apportionment, $24,-081.80; Receipts on Apportionment for 1922, $4,117.49.

Members' dues paid: under the Original Plan, $53,509.30; Expanded Plan, $20,281.02; total, $73,790.32.

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THE PILGRIM MEMORIAL FUND

Statement for six months ending June 30, 1922.

Collections on subscriptions, cash and securities, $318,882.17. Cumulative total collected to June 30, 1922, after deducting all expenses, $3,477,436.19. Total number of subscriptions, exeluding all cancellations, 106,166, of which 36,224 have been paid in full. Amount of income transferred by vote of the Corporation for the National Council to the Trustees of the Annuity Fund, June 1, 1922, $70,000.

* * *

CURRENT RECEIPTS—BOARD OF RELIEF

Comparative Statement: Six Months Ending June 30, 1921 and June 30, 1922.

	Churches	Women's Societies	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1921...	$24,915.25	$2,137.10	$1,245.94	$923.10	$6,881.28	$1,332.15	$33,066.66	$70,501.48
1922...	15,986.35	1,530.62	1,138.18	835.35	5,545.09	1,495.00	31,589.40	58,119.99
Incr....	.....	.....	.....	.....	.....	$162.85	.....	.....
Decr...	$8,928.90	$606.48	$107.76	$87.75	$1,336.19	.....	$1,477.26	$12,381.49

Note: Donations designated for Endowment 1921, $702.95; 1922, $2,422; increase, $1,719.05; Christmas Fund, 1921, $1,270.45; 1922, $1,005.31; decrease, $265.14; Legacies and Matured Conditional Gifts, 1921, $6,338.81; 1922, $2,143.97; decrease, $4,194.84. Total Income, All Sources, 1921, $78,813.69; 1922, $63,691.27; decrease, $15,122 42.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

OUR NEW POSTER

THE picture cover of the September AMERICAN MISSIONARY is a copy of the Federation's new poster, describing Federation goals. The underlying thought is that too long have we kept close to the shore in our effort to reach the denominational goal, but that attainment means an adventure in faith. Therefore, let us "Launch Out into the Deep." The poster is designed so that it may be used by the State Unions as well as associations and the local church auxiliaries in visualizing goals and recording achievement in reaching the apportionment. It presents to the eye the ideal for which we are all working. It acknowledges our Lord's command to plan great things for his Kingdom. It gives the ideal for the local church and individual members; it voices the unity of all women in Christ and gives in figures the amounts asked of the Federation, state and local church. It provides space to record the missionary contributions of the women of the church.

* * *

PROGRAM TOPIC, SEPTEMBER

Mankind on the Move—Migrant Workers, Farm and Cannery

AS you sit in your big, comfortable chair, drawn up close to the library table where the shade of the lamp is adjusted to suit your angle of vision, with that long deferred book at hand. . . book, time, place, and a big bowl of luscious red apples —like a child shoving a long anticipated joy a little farther off, you reach for one . . . and then!

How did that apple get on your table? How did the table and the chair get into your home? How did you get many of your comforts and even some of your luxuries? Your canned vegetables, berries and fruits? Your citrus fruits, and much of your small, fresh garden truck, if you are a city dweller?

One million and a half seasonal workers in America, following the seasons down the Atlantic with a great sweep toward the Pacific and central harvest fields; then in the late fall and winter up to the lumber camps, some down to the oyster beds and others into near-by towns for a few weeks—then to begin all over again! Webster says a migrant is one who moves habitually or occasionally from one region or climate to another, roving, wandering, nomad. No home life, no community life, no civic life, no school, no church! One million and a half *present* and *future* citizens of the United States!

As the small fruits and vegetables are ready the canneries are opened; hoards pour in, engaged by a city boss of their own nationality—"to work in the country—all open, big trees, much water." To these bewildered immigrants, many of them just over, it sounds like heaven. They arrive! How different! Long, low, one-room shacks, open on one side with a door and small square hole cut high on one side; wooden shelves for beds, or boxes filled with dry grass; no sanitary arrangements of any kind. When the rush is on, no time to cook, never time to look after the children who are just—

eft—always left; the tiny ones irty, undernourished, frequently overed with sores; the little ones ll of that, plus undirected leisure; nd the next size idle, with no moral tandards. The 'teen age boy and irl not able to write even their own ames! Is it any wonder that the even and eight year-olds companion vith " smokes and cards " ? Games, nd wholesome sports are unknown, he only things to be found in the oyless, lonely, deserted shacks are natches and cards!

Our only answer to this country-ide call is *five* stations, open and un by the Committee on Farm and annery Migrants of the Inter-enominational Council of Women r Home Missions, at Bel Air, Mary-nd; Stewartstown, Pennsylvania; reston, Maryland; Dover, Delaware nd Riverton, New Jersey. Under he Executive Supervisof each sta-on has three workers: one domestic cience, one playground, one nurs-ng. Each day's program follows nore or less the plan of the Daily acation Bible School, including mple lessons in English with eve-ing classes for the older boys and irls in English, simple civics, in-ustrial work, sewing, etc., and par-ies for the mothers on days "be-ween crops." The change in child, nother, shack and cannery can carcely be explained, when one re-nembers that the work is limited to a ew weeks—the middle of June to the st of August or the end of the first eek in September, rarely to the end f October.

Is it any wonder that the cannery wners and managers of our great arvest industries are calling to us rom the beet fields of Colorado, the nion fields of Ohio, the cotton fields f the Imperial Valley, the great heep-shearing West, the Middle heat-belt, the oyster fields of the ulf and lumber camps where inety per cent of the men are single, nd where the field is fertile for com-unist propaganda! Why not a *nstructive* program?

Among farm and cannery migrants it costs thirty dollars to keep one station open one day. In this, our third season's work, we have five stations open only a few weeks of the summer, and we are doing no follow-up work.

This is our one piece of *Inter-denominational* Woman's Home Missionary work!

Bibliography: Missionary Review of the World, September 1920 and March 1922. Record of Christian Work, February 1922; Foreign-born, May 1922. Christian Work, July, 1922; Promised Land—They Who Knock at Our Gates by Mary Antin; Children of the Road by Josiah Flynt; Migrant Workers and a College Girl's Diary (leaflets) by Council of Women for Home Missions, 156 Fifth Avenue, New York.

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PROGRAM TOPIC, OCTOBER

Congregational Church Building Society. " The Church a Service Agency to the People."

Hymn—" Lord, as we thy name profess."

Scripture—Ephesians 2:19-22; 3:-14-21.

Prayer—For grace and strength to do our part in the church.

Hymn—" Fling out the banner! Let it float."

The early church—"In the upper chamber."

The Church in the Catacombs—The trial of Faith.

The Church in the Middle Ages—St. Peter's in Rome; Wycliff's at Lutterworth.

The Church of the Pilgrim Fathers at Plymouth—Faith and Freedom.

The Church of Today—Frontier needs; solving the race problem; sheltering the pastors; the ideals which the Church Building Society expresses.

How the Church Building Society helps.

Send to the Church Building Society, 289 Fourth Avenue, New York, for helps.

YOUNG PEOPLE'S DEPARTMENT

AT YOUR SERVICE!

UNDER the leadership of the Missionary Education Department of the Education Society two exceedingly helpful programs are being developed, one for use of young people's groups, the other for 'teen age groups. The former will be known as "The Christian Conquest Program," the latter as "The World Friendship Program." Both programs are to center around the four activities of study, work, giving, and spiritual growth through prayer and Bible study. Under the first head, ample provision is made for courses on both home and foreign fields. "The Trend of the Races" and "In the Vanguard of a Race" are the books that this year will form the basis of the home missionary part of this study. The former, adapted to the older groups, is a thought-provoking analysis of inter-racial conditions in this country, the latter a fascinating series of negro biographies that will appeal strongly to the 'teen age societies. Under "Work" is included packing of boxes for home and foreign stations as well as service for the local church. Union secretaries should cooperate with this portion of these programs by designating definite pieces of hand-work as the special responsibility of the young people and children. Similar cooperation is necessary under the program of "giving" that definite objects may be designated for the gifts of these two groups. Local workers should confer with their State Union Young People's Secretary in regard to these two parts of the programs. The devotional side of each program is an effort to deepen the spirit of prayer and Bible study for the group as well as for each individual member. There is no thought in the working out of these programs that new organization shall be set up within the denomination; simply to serve as guide posts for the work of societies already organized, or as starting points in the formation of new ones. Both are carefully graded to meet the needs of the ages and as rapidly as possible these programs will be in final form for general distribution.

Announcement has also been made by the Education Society of the publication of "The Junior Citizen," a book of suggestive stories, programs, outlines and handwork suggestions for children from nine to twelve years old. This book is similar in purpose to the Mayflower Program book. Leaders of groups within the ages specified will find it exactly what they need in organizing or planning for the work of their group. It is our denominational program for children of that age. The Mayflower Program Book is the ideal basis for work with the children from six to nine. "The Magic Box" and "Here and There Stories" also furnish excellent story material for groups of both older and younger children. "Junior Citizens" and "Mayflower Bands" should be in all our churches.

Plans are also being completed for better and more abundant Cradle Roll material. Sunday Schools, of course, find their missionary instruction through the missionary charts "Is your church missionary or missing?"

Have *you* made yourself familiar with this abundant supply of practical helps? If not write to the Education Society (14 Beacon Street, Boston, Mass.), your State Union Young People's secretary or the Federation. We are "at your service!"

The Federation Annual Meeting will be held at Syracuse, New York, October 12th and 13th. A program of more than usual interest is in preparation and a large attendance is expected. Detailed information regarding entertainment and the program will be sent directly to Union officers.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* — 287 Fourth Avenue, New York, N. Y.

(Receipts for May—Continued)

THE SOUTH.

KENTUCKY—$162.25.

Lexington: Ch., 12.25; Chandler League, 100; L. L. H., for Chandler School, 40; K. L. H., for Chandler Normal School, 10.

NORTH CAROLINA—$64.78.

Blackwell: Chapel Ch., 1.50. **Charlotte:** Ch., 16. **Fayetteville:** Ch., 1.67. **Haw River:** Ch., 70. **Lilesville:** Ch., 1.50. **Malee:** Ch., Lincoln Memorial, 1.17. **Mebane:** Mary's Grove Ch., 8.67. **Montreat:** H. L. D., for Pleasant Hill, Tenn., 50. **Mt. Gilead:** Ch., 2.02. **Sedalia:** Ch., 33. **Snow Hill:** Ch., 1.67. **Southern Pines:** Ch., 31.16. **Strieby:** Ch., 2. **Swann Station:** Mission, 2.73.

TENNESSEE—$23.00.

Memphis: Tri-State Medical Association, for Moyne Institute, 10. **Nashville:** Miss G. A., for Emerson Institute, 1; W. D. H., for Pleasant Hill, Tenn., 10. **Sparta:** Mrs. J. H. M., for Pleasant Hill, 2.

GEORGIA—$3.25.

Hagan: Eureka S. S., 3.25.

ALABAMA—$300.81.

Athens: W. D. C., for Trinity School, 1. **Birmingham:** J. T. H., for Talladega College, 2; Mr. J. B. K., for Talladega College, 5; Dr. U. M., for Talladega College, 10. **Florence:** City Commissioners, for Burrell Normal School, 00; Order of Mosaics, for Burrell Normal School, 5. **Mobile:** Ann Street Presb. Ch., 75c.; Hope Chapel, 5; Bethel A. M. E., 4.03; Franklin St. Baptist Ch., 7.37; Big Zion A. M. E. Z., 0; Stone St. Bapt. Ch., 5; St. Louis St. Bapt. Ch., 5.16; Mt. Zion Bapt. Ch., 5; Aimwell Bapt. Ch., 5; Lilly Bapt. Ch., 5; Friendship Bapt. Ch., 3. **Mt. Olive:** Baptist Ch. (No. 1), 2; Baptist Ch. (No. 2), for Emerson Institute, 1. **Mobile:** Alumni Assoc., for Emerson Institute, 8.50; Miss B. J. H., for Emerson Institute, 1.

LOUISIANA—$89.88.

Chacahoula: Zion Chapel S. S., 2.50. **Lake Charles:** Woodbury Ch., goods for Straight College. **New Orleans:** Beecher Memorial Ch., W. M. Soc., 5; Women's Missionary Society, for Straight College, 10; Central Ch., for Straight College, 67.38; Woman's Missionary Union, 5.

TEXAS—$18.80.

Corpus Christi: Ch., 2.30. **El Paso:** Goodwill Settlement, 11. **Runge:** Helena Ch., 1.30. **San Antonio:** Second Ch., 4.20.

FLORIDA—$118.25.

Jacksonville: Ch., by Mrs. W. W. C., 25. **South Jacksonville:** Mrs. A. L. M., 5. **Tallahassee:** Woman's Missionary Union, 8.25. **West Palm Beach:** Ch., 30; S. S., 50.

Commission on Missions	$10,195.31
Diamond Jubilee Fund	45.00
A. M. A. League	876.01

SUMMARY OF RECEIPTS FOR MAY, 1922.

Donations	$32,752.65
Legacies	4,779.62
Total	$37,532.27

SUMMARY OF RECEIPTS EIGHT MONTHS

From October 1, 1921, to May 31, 1922.

Donations	$296,662.57
Legacies	37,285.08
Total	$333,947.65

Receipts for June, 1922

The Daniel Hand Educational Fund for Colored People

Income for June from investments	$8,300.55
Previously acknowledged	52,998.98
Current Receipts	$61,299.53

EASTERN DISTRICT

MAINE—$477.27.

Auburn: Sixth Street Ch., 7.30. **Augusta:** Koussinoe Chapter D. A. R., for Tougaloo College, 10. **Bangor:** Theological Seminary, Y. M. C. A., 5; Mrs. C. F. R., goods for Greenwood, S. C. **Bath:** A. L. P., for Talladega College, 5. **Calais:** Woman's Association, bbl. goods for Greenwood, S. C. **Dexter:** First S.S., 2. **Dover and Foxcroft:** Ladies' Social Circle, bbl. goods for Greenwood, S. C. **Fryeburg:** Ch., 15. **Hiram:** Ch., 71c. **Portland:** Williston Ch., 150; Woodfords, Girls' Mission Guild, hospital supplies for Greenwood, S. C. **Westbrook:** Miss E. M. D., 5. **The Congregational Conference and Missionary Society of Maine,** by George F. Cary, Treasurer, 30.44.

The Woman's Home Missionary Union of Maine, by Miss Nellie D. Hill, Treasurer, 86.82, and for room in hospital at Brewer Normal School, 160.

NEW HAMPSHIRE—$37.78.

Goffstown: Mrs. A. J. B., 5. **Lebanon:** S.S., Lincoln Memorial Offering, 6.78. **Manchester:** C. M. P., 2. **Nelson:** Ch., 12. **Portsmouth:** N. Ch. Woman's Guild, hospital supplies for Talladega College. **Sanbornville:** L. G. P., 2. **Wolfeboro:** Fannie Newell Missionary Society, 10.

VERMONT—$177.15.

Barre: Miss M. H. C., box goods for McIntosh, Ga. **Essex Junction:** Dr. S. G. B., 5. **Middlebury:** Missionary Soc., box goods for Albuquerque, N. M. **Townsend:** Mrs. C. T. P., for McIntosh, Ga., 2.44. **West Rutland:** C. A. P., goods for Albuquerque, N. M.

Through the Congregational Conference of Vermont, 169.71.

MASSACHUSETTS—$3,742.65.

(Donations, $3,214.91; Legacies, $527.74.)

Adams: First Ch., 119.84. **Amherst:** South Ch., 9.50. **Athol:** Mrs. S. C. W., 3. **Auburndale:** Searchlight Club, for Allen Normal School, 5. **Baldwinville:** Rev. and Mrs. A. A. B., 5. **Beverly:** Dane Street Ch., 57.25. **Billerica:** Ch., 17.09. **Blandford:** First S.S., 2.35. **Boston:** Central Ch., 240; A. C. B., for McIntosh, Ga., 2; A. C. B., for Lexington, Ky., 1; H. A. W., for Talladega College, 25. **Boylston:** Ch., 20. **South Boston:** Phillips Ch., Missionary Society, for Gloucester School, 10. **West Roxbury:** Ch., 150. **Brookline:** Leyden Ch., Woman's Society, 50, other societies, 40, for Rio Grande Industrial School; C. F. K., for S. A. Talladega College, 8; E. S., Special for Oriental Missions, 50. **Clinton:** German Ch., 1.33; S.S., 67c. **Dalton:** W. M. C., Jr., for Talladega College, 25. **East Lynn:** Central Ch., 12.21. **East Walpole:** Union Ch., 23.75; **Enfield:** Rev. G. R. H., 5. **Fitchburg:** Rollstone Ch., 47.45. **Grafton:** Evan. Ch., 33. **Hatfield:** Ch., 59.82. **Holyoke:** E. N. W., for Tougaloo College, 10. **Hyde Park:** Mrs. W. P., for Tougaloo College, 25; Mrs. A. T., for Tougaloo College, 25. **Lee:** A. F. S., for Talladega College, 25. **Lowell:** Mrs. A. K. W., 1. **Lynnfield:** Center: Ch., 3.32. **Medford:**

Mystic Ch., 52.75. **Natick,** First Ch., by Miss F. B., 15. **Newton:** North Ch., 10.86; Miss M. W. C., 5. **Newton Center:** Mrs. C. C. B., for Talladega College, 10. **Newtonville:** Mrs. C. F. W., for Talladega College, 5. **Northbridge:** Rockdale Ch., 30; S.S., 2.50. **North Brookfield:** First Ch., 60. **Northampton:** Miss C. B., for Tougaloo College, 5. **North New Salem:** North Ch., 3.90. **Pittsfield:** Mrs. C. H. C., for Talladega College, 10. **Quincy:** Wollaston Ch., for Tougaloo College, 10. **Sandisfield : Ch., 5. Southfield:** Ch., 5. **Spencer:** First Ch., 104.47. **Springfield:** Miss E. T. R., 5. **Sterling:** Ch., 7.81. **Stoneham:** Ch. by M. P. P., 2.50. **Stoughton:** First Ch., 25. **Swampscott:** First Ch., 30.94. **Waltham:** A. A. C., 3. Ware: Loyal Workers, goods for Greenwood, S. C. **Watertown:** H. G. H., 100. **Westfield:** Mrs. A. L. S., for Talladega College, 10. **Westford,** M. Soc., for Lexington, Ky., 5. **White Oaks:** Ch., by Rev. W. R. S., 1. **Williamstown:** First Ch., 400. **Wilmington:** A Friend in Ch., 5. **Woburn:** First S.S., 12.60. A Friend in Massachusetts, 1,000. A Friend in Massachusetts, 100.

The Woman's Home Missionary Association of Massachusetts and Rhode Island, for Laundry at Ryder Memorial Hospital, 60.

Legacies

Springfield: Lucy A. Dikeman, 465.39. **Watertown:** Jeannette T. Kimball, 62.35.

RHODE ISLAND—$367.18.

Kingston: S.S., 5. **Pawtucket:** Park Place Ch., 117; J. J., for Talladega College, 20. **Peace Dale:** Mrs. N. T. B., 100. **Providence:** Beneficent Ch., 27.74; Free Evan. Ch., 22.44; A. W. C., for Tougaloo College, 25; C. R. M., for Tougaloo College, 50.

CENTRAL DISTRICT

CONNECTICUT—$4,768.57.

(Donations, $1,693.35; Legacies, $3,075.22.)

Ansonia: L. F. A., 20. **Baltic:** P. A. A., 1. **Coventry:** Second Ch., 14. **Danielson:** Mayflower Band, kindergarten supplies for Talladega. **East Haddam:** First Ch. of Christ, 11.81. **Greenwich:** Second Ch., 100. **Hartford:** Center Ch., by E. A. W., 15; First Ch. of Christ, 190; Mrs. W. E. B., package goods for Talladega College; H. R. C., for Talladega College, 10; F. A. G., for Talladega College, 5; W. F. G., for Talladega College, 10. **Middlebury:** M. S., for Lexington, Ky., 5. **Middletown:** First S.S., for Talladega College, 39.89; Mrs. W. W. W., 15. **Milford:** N. S. B., for Talladega College, 15; A. B. C., for Talladega College, 10. **Naugatuck:** H. B. T., for Tougaloo College, 100. **New Haven:** Ch. of the Redeemer, S.S., 20; Mrs. L. W. B., 5; Mrs. S. B., for Talladega College, 100; E. S. D., for Talladega College, 5; S. T. L., 10; M. G. T., for Talladega College, 200; Mrs. E. W., box books for Talladega College. **Norwalk:** L. B. Association, for Talladega College, 10. **Norwich,** Mrs. J. L. C., for Lexington, Ky., 15. **Plainville,** F. T. W., for Lexington, Ky., 50. **Ridgefield:** First Ch., 10. **Salisbury:** S.S., 11.38. **Shelton:** Mr. and Mrs. O. G. B., 1. **Simsbury:** H. B., for Talladega College, 50. **Southington:** F. G., for Lexington, Ky., 25. **Talcottville:** Mrs. C. O. B., 10; J. G. T., for Talladega College, 100; J. T., for Tougaloo College, 50. **Waterbury:** Second Ch., 129.57; J. S. E., for Tougaloo College, 50; J. B. W., for Tougaloo College, 20. **Watertown:** E. H. H., for Talladega College, 20; F. W. J., for Talladega College, 25; F. W. J., 25, W. W., 30, for Lexington, Ky. **Woodbury:** F. F. H., for Tougaloo College, 10; **Willimantic:** First S.S., 4. **Winsted:** G. M. C., for Talladega College, 1.

Through the Missionary Society of Connecticut, by Rev. William F. English, Treasurer, $144.70.

Legacies

Ellington: Edwin Talcott, 413.33. **New Britain:** Alice C. Tuck, 633.33. **New Haven:** Edwin S. Greeley, 639.41. **Simsbury:** William C. Mather, 375. **West Hartford:** Harriet N. Chappell, 3,042.47 (Reserve Legacy, 2,028.32), 1,014.15.

NEW YORK—$1,236.08.

(Donations $1,234.07; Legacy, 2.01.)

Aquebogue: M. L. A., hospital supplies for Talladega College. **Berkshire:** Mrs. S. S. De W., hospital supplies for Talladega College. **Binghamton:** Plymouth Ch., Missionary Soc., hospital supplies for Tougaloo College. **Brooklyn:** Central Ch., Junior Missionary Soc., Brooklyn Hills Ch., W. M. Soc., dormitory supplies for Tougaloo College; Ch. of the Evange W. M. S., package goods for Talladega College Lewis Avenue Cr., Woman's League for Serv ice, for Tougaloo College, 1.07; S. E. B., fo Talladega College, 5; W. B., for Talladega Co lege, 10; Miss A. K. S., hospital supplies fo Talladega College; Mrs. E. S., for Tougalo College, 10; Mrs. F. L. S., hospital supplies fo Talladega College; Mrs. M. J. T., package good for Talladega College; Mrs. W. W. T., hospita supplies, for Talladega College. **Buffalo:** Mis M. O. W., hospital supplies for Talladega Co lege. **Canandaigua:** W. H. M. Soc., hospita supplies for Talladega College; C. E. C., 2 **Chenango Forks:** Missionary Soc., hospital sup plies for Tougaloo College. **Ellington:** Mrs. H W. W., hospital supplies for Talladega College **Elmira:** Mrs. E. M. B., hospital supplies fo Talladega College; Mrs. C. G. G., hospital sup plies for Talladega College. **Gasport:** W. H M. Soc., hospital supplies for Talladega College **Jamesport:** Mrs. E. N. K., hospital supplies fo Talladega College. **Jamestown:** Mrs. E. C. H for Electric Lights, Tougaloo College, 200. **La Salle:** Ch., bbl. goods for Marion, Ala. **Morrisville:** Ladies' of Ch., hospital supplies fo Tougaloo College. **Newark Valley:** Mrs. C. N B., hospital supplies for Talladega College **New Berlin:** E. D. F., for Allen Normal School 4. **New York:** Manhattan Ch., for Emerson In stitute, 25; C. H. B., for Talladega College, 10 C. M. B., hospital supplies for Talladega Col lege; F. S. B., for Tougaloo College, 50; J. C for Talladega College, 1; F. K. C., for Tougaloo College, 25; E. T. W., for Tougaloo College, 125 L. R. E., for Talladega College, 100; Dr. A. H., for Tougaloo College, 10; E. S. H., for Talladega College, 175; Miss J. S., for Tougaloo College, 2.50; Miss D. A. S., hospital supplies for Talladega College; Miss J. S., for Tougaloo College, 2.50; Mrs. D. C. T., package goods fo Talladega College; F. H. W., for Talladega College, 200; "A Friend," for Brewer Normal School, 10. **Niagara Falls:** Mrs. J. W. A., hospital supplies for Talladega College. **Norwich:** R. C. C., for Talladega College, 10. **Patchogue:** C. E. Soc., for Piedmont College, 10. **Rensselaer Falls:** First Ch., W. M. Soc., by F. V. D. 10. **Salamanca:** Mrs. J. A. S., package goods for Talladega College. **Scarsdale:** Mrs. G. A H., hospital supplies, for Talladega College **Schenectady:** L. A. S., for Talladega College, 5 L. A. S., for Talladega College, 5. **Seneca Falls** Memorial Ch., W. H. M. S., box goods fo Marion, Ala. **Skaneateles:** Mrs. I. H. B., fo Pleasant Hill, Tenn., 100. **Syracuse:** Mrs. H M. W., hospital supplies, for Tougaloo College **Utica:** Mrs. R. G. L., box goods for Marion, Ala **West Groton,** Missionary Society, hospital supplies for Tougaloo College. **Woodside:** C. L. B 10.

Woman's Home Missionary Union of New York, by Mrs. W. A. Kirkwood, Treasurer. New York, Broadway Tabernacle, W. C., for Ryde Memorial Hospital, 90.

Legacy

Binghamton: E. M. Noyes, 2.01.

NEW JERSEY—$373.64.

Basking Ridge: S. S. C., for Tougaloo College 100; **Chatham:** Ladies' Soc., hospital supplie for Talladega College. **East Orange:** D. H., fo Tougaloo College, 100. **Grantwood:** Ch., good for Talladega College. **Plainfield:** S.S., 83.64 Y. W. M. S., for Lexington, Ky., 40. **Upper Montclair:** Christian Union Ch., Woman's Guild for hospital supplies, Humacao, P. R., 30 Christian Union Ch., Young Woman's Servic Club, for bed in Ryder Memorial Hos pital, 20, and goods for Albuquerque, N. M. Miss A. L. M., magazines for Lincoln Academy

PENNSYLVANIA—$59.81.

Darling, Miss P. C., for Tougaloo College, 7 **Guys Mills:** S. S., 4.50. **Meadville:** Park Avenu Ch., 45. **Philadelphia:** Friends' Book Store magazines for Lincoln Academy. **Pittston** Welsh Ch., 3.31.

DISTRICT OF COLUMBIA, $10.00.

Washington: Dr. M. E. G., for Talladega Col lege, 5; L. R. M., for Tougaloo College, 5

OHIO—$296.00..

Akron: E. W. B., for Tougaloo College, 5; Mrs. C. L. W., for Tougaloo College, 10. **Cleveland:** Euclid Avenue Ch., bbl. goods for Marion, Ala.; Euclid Avenue S.S., for bed at Ryder Memorial Hospital, Porto Rico, 20; Mr. and Mrs. J. W. B., for Tougaloo College, 10; Misses M. and H. G., for Tougaloo College, 8; I. J., 10, G. B. S., 40, for Tougaloo College; O. A. R., for Tougaloo College, 3; Mrs. A. J. S., for Tougaloo College, 5; G. B. S., for Talladega College, 25. **Elyria:** J. M., for Talladega College, 10. **Oberlin:** K. F., for Talladega College, 10. **Oxford:** M. F. L., 100. **Painesville:** Miss M. A. M., for Tougaloo College, 10. **Toledo:** J. A. B., for Talladega College, 10.

The Woman's Home Missionary Union of Ohio, for Pleasant Hill, Tenn., 20.

INDIANA—$60.00.

Chembrisco: L. J. D., for Talladega College, 10. **Kokomo:** H. W. V., for Talladega College, 50.

MICHIGAN—$1,270.87.

Allegan: S.S., for Lexington, Ky., 10. **Detroit:** S. E. C., for Tougaloo College, 10; Dr. E., for Tougaloo College, 5; Mr. J. H., for Tougaloo College, 25; M. B. M., 5; A. Z. M., for Tougaloo College, 50. **Hudson:** C. B. S., for Talladega College, 150; "Friends," for Tougaloo College, 250.

Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 765.87.

WESTERN DISTRICT

ILLINOIS—$1,623.79.

Aurora: J. L. H., for Tougaloo College, 10; D. E. R., for Tougaloo College, 20. **Berwyn:** T. C. B., for Tougaloo College, 27. **Chicago:** Monroe St., Fed. Ch., 8.65; Mr. W. D. A., for Tougaloo College, 10; C. H. A., 10; Mr. and Mrs. W. T., 15; W. C. B., 25; for Tougaloo College—Dr. L. B., 5; Mr. and Mrs. A. G. B., 5; Miss C. J. H., 15; Mrs. W. M., 5; Miss L. M., 5; G. S., 5; Mrs. A. S., 75c.; Tougaloo Club, 26.50, for Tougaloo College; V. F. L., for Talladega College, 50; M. O. R., for Lexington, Ky., 5; Rev. J. D. S., for Talladega College, 25. **Downers Grove:** Mrs. C. R., for Tougaloo College, 5. **Evanston:** F. H. T., for Fort Berthold Mission, 100. **Geneseo:** Ch., 38.02; Miss M. G., for Tougaloo College, 20. **Hinsdale:** Union Ch. S. S., 150. **Neponset:** S. S., 5. **Oak Park:** Pilgrim Ch., 85.40. **Paxton:** S. S., 1.70. **Paxton:** Mrs. J. B. S., 5, and box goods for Marion, Ala. **Peoria:** Mrs. C. F., for Tougaloo College, 10; C. E. M., for Tougaloo College, 10. **Prophetstown:** Ch., 10.50. **Sandoval:** Ch., 16. **Seward:** L. M. Soc., bbl. goods for Marion, Ala. **Wheaton:** College Ch. of Christ, 10.

Through the Congregational Conference of Illinois, 562.66.

Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, Treasurer, 321.61.

IOWA—$139.00.

Anamosa: Mrs. A. G. H., bbl. goods for Talladega College. **Atlantic:** Mrs. F. M. A., hospital supplies, for Talladega College. **Belmond:** W. M. Soc., goods for Albuquerque, N. M. **Britt:** Ladies' Aid Dormitory Supplies for Tougaloo College. **Cedar Rapids:** Mrs. G. E. L., bbl. goods for Talladega College; R. S. S., for Talladega College, 5; C. M. T., for Talladega College, 12; C. M. T., bbl. goods for Talladega College. **Chapin:** Mrs. E. B., package goods for Talladega College. **Clarion:** Missionary Soc., goods for Albuquerque, N. M. **Clear Lake:** W. M. Soc., hospital supplies, for Tougaloo College. **Clinton:** Mrs. A. H. B., for Talladega College, 10. **Council Bluffs:** H. W. H., for Tougaloo College, 2.50; H. W. H., for Tougaloo College, 2.50. **Davenport:** Edwards Ch., package goods for Talladega College. **Des Moines:** Miss S. D., for Tougaloo College, 2; R. J. F., for Talladega College, 10; J. M. G., for Talladega College, 10. **DeWitt:** Mrs. G. C. S., package goods for Talladega College. **Dubuque:** Miss H. C. B., hospital supplies for Talladega College. **Eldora:** C. McK. D., for Tougaloo College, 10; C. McK. D., 15; Mrs. J. F. H., goods for Albuquerque, N. M. **Farnhamville:** Ladies' Aid, goods for Albuquerque, N. M. **Galt:** Ch., goods for Albuquerque, N. M. **Garner:** Mrs. P. G., hospital supplies for Talladega College. **Grandview:** Ch., goods for Talladega College. **Gowrie:** Second Ch., Ladies' Aid, goods for Albuquerque, N. M. **Hampton:** Ladies' Missionary Soc., goods for Albuquerque, N. M. **Humboldt:** W. M. Soc., goods for Albuquerque, N. M. **Iowa City:** Mrs. M. A. H. J., box goods for Talladega College: G. R. W., package goods for Talladega College. **Iowa Falls:** First Ch., W. M. Soc., goods for Albuquerque, N. M. **Lyons:** Mrs. A. H. B., package goods for Talladega College. **Manchester:** L. M. S., box goods for Moorhead, Miss. **Maquoketa:** Mrs. S. H. C., hospital supplies, for Talladega College. **Marion:** Miss A. D., for Talladega College, 5. **Mason City:** Mrs. C. H. McK., package goods for Talladega College. **Miles:** Missionary Soc., package goods for Talladega College, **Monticello:** Missionary Soc., package goods for Talladega College. **Moorland:** Ladies' Aid, goods for Albuquerque, N. M. **Muscatine:** J. S. McK., for Talladega College, 50; "A Friend," for Talladega College, 1. **Otho:** Women's Missionary Society, goods for Albuquerque, N. M. **Parkersburg:** Mrs. P. W. N., goods for Albuquerque, N. M. **Riceville:** Golden Rule Circle, for Talladega College, 4. **Reilville:** Mrs. C. D., hospital supplies, for Talladega College. **Sloan:** W. M. S., box goods for Moorhead, Miss.

MINNESOTA—$417.75.

Minneapolis: First Ch., bbl. goods for Moorhead, Miss.; Plymouth Ch., Sewing Society, box goods for Marion, Ala.; 38th St. Ch., for Tougaloo College, 15; Dr. C. C. C., 50; L. E. J., for Talladega College, 25; A. P. S., for Talladega College, 25. **Silver Lake:** J. B., 3.

Through the Congregational Conference of Minnesota, 299.75.

MISSOURI—$272.50.

Kansas City: First Ch., Henry Hopkins Bible Class, for Tougaloo College, 25; W. F. I., 25, F. S., 5, for Tougaloo College; C. H. K., for Tougaloo College, 10; C. A. L., for Tougaloo College, 1; Mrs. A. M., for Talladega College, 100. **St. Louis:** Pilgrim Ch., 50; L. S. H., for Talladega College, 25. **Webster Groves:** First Ch., 31.50.

KANSAS—$444.54.

Lawrence: J. D. B., for Talladega College, 50. **Topeka:** E. Indianola Community Ch., goods for Tougaloo College. **Wakefield:** Mrs. W. C. G., goods for Albuquerque, N. M. **Wichita:** Miss D. S., for Tougaloo College, 5; "A Friend," for Talladega College, 100.

Through the Kansas Congregational Conference, 289.54.

NEBRASKA—$202.09.

Through the Congregational Conference of Nebraska, 202.09.

NORTH DAKOTA—$3.50.

Granville: Girls' Missionary Society, for Fort Berthold Mission, 3.50.

OKLAHOMA—$10.00.

Boley: W. H. L., for Talladega College, 10.

ARKANSAS—$18.00.

Lake Village: Mrs. B. L. B. H., for Tougaloo College, 15. **Marked Tree:** H. C. R., for Tougaloo, College, 2. **Pine Bluff:** Mrs. R. T. S., for Tougaloo College, 1.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—$553.24.

Berkeley: "A Friend," goods for Albuquerque, N. M.

Through the Congregational Conference of Northern California, 387.24.

Woman's Home Missionary Union of Northern California, Special, for Fort Bidwell, 166.00.

CALIFORNIA (SOUTHERN)—$901.07.

(Donations, $467.73; Legacy, $433.34.)

Hollywood: Mt. Hollywood Ch., G. G. K. Class, goods for Albuquerque, N. M. **Los Angeles:** First Ch., 50; Dr. G. B. K., for Talladega College, 5. **Norwalk:** Ladies' Aux., package goods for Talladega College. **Pasadena:** First Ch., hospital supplies for Talladega College. Mrs. E. E. C., box goods for hospital, Talladega College. **Redondo Beach:** F. C. B., 25. **River-**

side: Ch., 15. **San Bernardino:** Women's Union, goods for Albuquerque, N. M. **Seeley:** Ch., goods for Albuquerque, N. M. **Wasco:** Women's Soc., for Talladega College, 3.50. **Whittier:** Ch., 30. **The Woman's Home Missionary Union of Southern California,** 339.23 (of which amount 51.50 is special).

Legacy

Escondido: Joseph A. Bent, 433.34.

OREGON—$137.80.

Portland: First Ch., W. H. M. U., 45; First S.S., for Pleasant Hill, Tenn., 25.

Through the Congregational Conference of Oregon, 67.80.

WASHINGTON—$116.82.

Seattle: Pilgrim Ch., 48.82.

The Woman's Home Missionary Union of Washington, for Tougaloo College, 68.

ARIZONA—$10.20.

Tempe: Ch., 10.20.

UTAH—$5.00.

Vernal: F. H., for Willcox Academy, 5.

THE SOUTH

VIRGINIA—$20.45.

Cappahosic: Gloucester School, Senior Class, 20.45.

KENTUCKY—$220.00.

Frankfort: Mr. and Mrs. L. L. R., for Tougaloo College, 10. **Lexington:** Chandler League, 100, A. T. R., 100, for Lexington, Ky. **Williamsburg:** First Ch., 10.

SOUTH CAROLINA—$32.05.

Columbia: Rev. E. N. A., 15. **Greenwood:** Alumni Association, 2.05, Mrs. C. C., 10, Miss M. M. A., 5, for Brewer Normal School.

TENNESSEE—$95.50.

Chattanooga: Dr. O. W. J., for Tougaloo College, 10. **Nashville:** Union Ch., Fisk University, W. M. Soc., 10.50; Rev. F. M. B., for Talladega College, 25; A. G., for Tougaloo College, 5; Mrs. A. N. J., for Talladega College, 25. **Pleasant Hill:** J. C. A., for Pleasant Hill Academy, 20.

GEORGIA—$17.00.

Savannah: J. W. J., for Talladega College, 2; S. C. J., for Talladega College, 15.

ALABAMA—$340.79.

Anniston, T. J. J., for Talladega College, 5. **Florence:** City Commissioners, for Burrell Normal School, 200; Citizens, for Burrell Normal School, 118.29. **Mobile:** B. & R. C., for Emerson Institute, 2.50; A. S. S., for Emerson Institute, 10. **Tuskegee,** R. G., for Talladega College, 5.

MISSISSIPPI—$758.73.

Alcorn: E. R. G., 10, L. M. G., 5, for Tougaloo College. **Clinton:** Mrs. J. R., for Tougaloo College, 10. **Grenada:** J. T. T., for Tougaloo College, 10. **Greenfield:** A. G., for Tougaloo College, 5. **Greenville:** Miss M. E. C., 5, Mr. C., 25c., Mrs. N. W. C., 1, Mrs. S. P. H., 5, Mrs. L. L. W., 29.75, for Tougaloo College. **Greenwood:** Dr. M. B., for Tougaloo College, 25; Gen. K., for Tougaloo College, 10. **Hattiesburg:** E. D. T., for Tougaloo College, 5. **Indianola:** Mr. and Mrs. T. S. C., for Tougaloo College, 25; J. B. L. for Tougaloo College, 5. **Jackson:** Galloway Memorial Ch., Men's Bible Class, for Tougaloo College, 25;Mr. G. G., for Tougaloo College, 5; Mrs. E. E. L., 5; Miss L. P., 5, for Tougaloo College; L. E. B., for Tougaloo College,, 1; Miss M. B., 2; Bishop T. D. B., 1; Dr. J. C., 25; R. B. R., 5; W. M. B., 25; E. F. C., 5; A. J. E., 3; F. C. G., 5; R. H. G., 100; H. H., 2; Mrs. L. K., 2.90; T. P. L., for Tougaloo College, 5. **Laurel:** Mr. C., 1; Mrs. L. B. C., 1; Mrs. A. R. G., 5; J. T., 2.50; Mrs. I. W., 2, for Tougaloo College. **Natchez:** Miss E. E. R., for Tougaloo College, 2. **Raymond:** J. N. G., for Tougaloo College, 10; Miss C. S., for Tougaloo College, 1. **Starkville:** Miss S. B., for Tougaloo College, 10; Miss J. L. C., for Tougaloo College, 5. **Tougaloo:** Union Ch., for Tougaloo College, 100; Tougaloo Girls, for Tougaloo College, 27.69; Misses B. & I. J., 2; S. L. J., 1; W. R., 2.50; M. A. R., 15; H. T., 5; Mrs. R. M. A. V., 10; Miss L. W., 1, for Tougaloo College; "Friends," for Tougaloo College, 127.07; "Friends," for Tougaloo College, 5.08; Proceeds of Entertainment, 37.79. **Utica Institute:** Miss C. L., for Tougaloo College, 5. **Vicksburg:** Miss V. N., for Tougaloo College, 1. **Yazoo City:** Mrs. I. C. S., 1; Misses A. & O. W., for Tougaloo College, 2; College Boys' Entertainment, for Tougaloo College, 3.20.

LOUISIANA—$65.51.

Abbeville: Rev. W. A. B., for Tougaloo College, 5. **Jennings:** Ch., 26.83. **New Iberia:** St. Paul's Ch., W. M. Soc., 6.35. **New Orleans:** Central Ch., W. M. Soc., 2.23; Howard Ch., 2.35; Howard S. S., 1.75; Friends in New Orleans for Straight College, 15; B. T., for Tougaloo College, 1. **Opelousas:** Miss C. W., for Tougaloo College, 5.

TEXAS—$2.20.

Houston: Pilgrim Ch., 2.20.

FLORIDA—$42.72.

Daytona: First Ch., 35.22; **Pompano:** Mrs. G. McK. G., for Tougaloo College, 2.50. **St. Petersburg:** Mrs. M. T. H., for Pleasant Hill, Tenn., 5.

Commission on Missions	$ 7,664.19
Diamond Jubilee Fund	410.00
A. M. A. League	594.99

Summary of Receipts for June, 1922

Donations	$ 23,958.12
Legacies	4,038.31
	$27,996.43

Summary of Receipts Nine Months From Oct. 1, 1921, to June 30, 1922

Donations	$320,620.69
Legacies	41,323.39
	$361,944.08